

AD-22 (1-24-22)

cc: Reference Department  
cc: Accounting

MEMORANDUM  
DATE  
J. C. Bland

COMMITTEE:

## SHAKER COLLECTION

Item 185

FOOTNOTES, Etc. and Etc.

ACCOUNTING DEPARTMENT  
MEMORANDUM

Miscellaneous papers including correspondence, poems, excerpts of messages, printed material, and other writings, ca. 1792-1893, concerning the Shaker communities at Union Village, Ohio, Harvard, Mass., Enfield, Conn., and New Lebanon, N.Y.

REMARKS:

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Reference of the above to the Accounting Department

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See also page

Reference of the above to the Accounting Department of the

SUBJECT:

Collection of the Manuscript Department  
Reference of the above to the Accounting Department of the

FROM:

Chief, Manuscript Department

TO:

Chief, Accounting Department

DATE:

MEMORANDUM

THANKS OF COMMISSION

UNITED STATES GOVERNMENT

Harlow

Some part of the words that was spoken to us by Eldon  
Calvin, June 21<sup>st</sup> 1722.

At evening "you that have had the most privilege and  
the least able to improve it, is most likely to murmur  
against God, and some of you have had a greater privilege  
than you have made a good use of, and some have made a  
good use of your privilege, you ought not to murmur nor  
complain against God, nor against me, lest God destroy  
you as he did the Children of Israel in the wilderness —  
All you have to complain against is your own wrongs, &  
your own Evils. Think on it as you will, you have a greater  
privilege than the family that is gathered here according  
to your order, and you have part of the privilege  
that belongs to this family, & do you think that you are  
able to make a good use of such a privilege, do you  
think it is just for them to come & minister all  
their strength to you, before they can be ministered  
to or spoken one word to once in a week, you have  
a privilege of assembling in this House, that was  
sanctified for the worship of God, & they but once in  
four or five weeks, & do you not think that it is as  
just for you to maintain the worship of God  
here & in your own Families as it is for this Family."



Some parts of the Words of Daniel Goodrich  
that he spoke to us September 23<sup>rd</sup> 1792  
"there is a continual increase in souls that are  
gathered, in them that are faithful & you have been  
believers long-enough to hate the flesh & to bear  
sound doctrine & if there is any weak amongst you  
it is the flesh but you may think it is something  
else, but it aint if you do not wake up & hate the  
flesh where you never die you will sink in the  
flesh at last"

Some part of the words of Elder Valhaniel  
which he Spoke to us Nov the 13-<sup>th</sup> 1796.

"I Desire to Speak a few things to you, that I have on  
my mind, I Desire that you would labour to understand  
Some-part of you profess faith in the Gospel, or all  
of you if you was asked the question, I believe you would  
say so. it is in vain to profess Godliness while you live  
in contention & Strife, & I believe in Sin. Elder Calvin  
& Mother have laboured amongst you, &c. I expect you  
have faith in the gift that was given in Elder Calvin &  
Mother, & so have I. The work of God increaseth in such that  
are faithful, if you do not get hold of the increase you will  
become dark as some of you have already, it seems to me  
Some of you are as far behind as you was when you first  
believed, or in Father James's day. you cannot have no more  
relation to us than you have to your Elders in your own  
order, you may remember you have no more of the Gospel  
than you have union one with <sup>another</sup> & to your Elders in your  
own order. Elder Calvin & Mother has laid a foundation  
& finished their work in this world to Gods acceptance.  
I believe if you have faith in Elder Calvin & Mother,  
you must have faith in the appointment of God in  
them that are set to keep order amongst you—  
the way of God is not a coming to you but you must  
come to that, or go to Hell



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You are not able to see failings in your Elders, it is them that are before them that must see their lack. but if you traveled in the way of God you would see short comings enough, in yourselves. if you have ever spoke one word or thought one thought, against your Elder you cannot travel in the Gospell nor find your union & relation to the work of God until you have confessed it; remember this. you cannot speak one word nor act one act out of your Elders union and be justified of God, you must come to do all you do in order: in eating & drinking lying down & rising up, & work in order, you must know what order is, & your Elder knows what order is, he is able to teach every soul of you, from oldest to youngest, from greatest to least. When your Elder sets an order for you, you ought to hold it up with all your heart & not to pull it down if you rise against that order, which he has for you you are a fighting against your own salvation. Five good sound believers that stand in the Gift & power of God are stronger than a Nation, that are a drawing back to the flesh. You ought not to have any thing to do with them that live without only in order, ~~that~~ the wicked take pleasure in sin, in living in sin, & they will have their reward & so we shall have our reward, if any of you want to live as the world do you had better go to them, but I would have you consider well what you are about and how you will expect to meet God. Consider the old Jews have in that day were Gods Chosen People, & they suffered the greatest punishments of any People upon Earth, outwardly, & the punishment of those that turn away in this day, will be as much greater as the Day is, & it will come upon their souls: you ought to have been by this time able to have given up all that you profess to God & your selves also.

you that possess a great deal of interest ought to grow up  
all for the good of one another & for the good of the family & those  
that have nothing have as good a right as you have or  
else you are not fit to come to gether into large families  
it is not a right thing to come together into your large  
families  
you had better live in your old houses in peace or in  
dens or caves of the Earth than to come together into  
large families & live in contention & strife, but as you  
woud be able to gain if you could live as you have laid out  
to live. If two brethren or two sisters cannot see a-  
like what need is there of contending, you believe it is the  
way of God you ought to consider what the way of God is;  
the way of God is not the way of Contention & Strife the  
way of ~~the~~ Confusion & Sin, but the way of God is the way  
out of all the way out of all Contention & Strife the  
way out of all Confusion & Sin. I utterly forbid you ever  
having any more Contention or Strife or hard speaking  
one against another; you cannot have no more relation  
to the foundation that is laid in Hameock & the foundation  
that is laid here than you have union one to another & to  
your Elders



Mercer County - December 13<sup>th</sup> 1809

Dear & Beloved and much Respected Parent - Long time we have felt an Anxiety to write a few lines to Mother and to manifest our feeling of Gratitude to her for her Continued Kindness to her children in the west. Soon after the Brethren and Sisters arrived from New Lebanon we wrote a Letter but as we had received no word

From the Mission Concerning writing we wished to have what we had Written go first there, but failing of an opportunity to send it there it still lay by. Some of us have lately been to the Mission and returned we were there from the 11<sup>th</sup> of November to the 18<sup>th</sup>. The Brethren and Sisters were All Comfortable, and we had as agreeable a Visit as circumstances Would allow. Elder David saw our letter and Approbated it, we Intended to Have put it in the Office there but circumstances Interdicted, and as so Much time has now passed we feel to write another letter more suited To the Present time and State of things and Containing also the Substance of the former.

In the first Place we Desire to Express our kind and hearty thanks to Mother and the Ministry for sending to this Country our beloved Brother Comstock and Beloved Sister Hopewell Merriam and Shertony. Beloved Brother Constant was not sent back empty but returned with many Told This is just like all Mother Dealings, We felt our selves in need of help and we have no Doubt but they were sent in the Gift of God. We feel a great Union with Brother Comstock and Sister Hopewell & Merriam who at Present live with us in Kentucky and Believe they Will find a profitable Gift in this Country we think they have got hold of a Very Good Gift For this time - We are thankful also for the kind Council and Instruction sent from Mother and The Ministry by letter. We Count our selves very Happy that we have just got a kind Mother and kind Elders from whom we may receive Instruction in the Gift & wisdom of God and it is our earnest Desire and Labour that we may be able to Honour our Parents and Elders in Christ to Honour the Body of Christ at large - To Honour all our Privileges in the Gospel, and to fulfill our Present Calling according to the will of God, and to this end we Desire the Prayers of our Gospel friends.

Our Beloved Brethren and Sisters in the East have been Very kind and charitable To us on the late occasion as well as at all former Opportunities for which we Remember them at all times with love and Thankfulness. Their Deeds of Kindness & Charity towards us have been Very many and their patience has endured long. And truly they have merited our highest Gratitude and our warmest love & affection. You Doubtless they have merited a name & a Praise that shall Never have an end. Their hearts have been libeled and their hands Benighted In the Support of the Cause of Christ on Earth. My thousand Thanks Christ is With me to give every man according as his work shall be - We feel particularly Obligated to those of our Brethren and Sisters who have opened their Hearts to



to Part with some of their Nearest and Dearest Relations in the Gospel that they might Come and be fellow-Labourers with us. And we desire that our Love and thanks may be Extended to all in every Place who have in any Way manifested their Kindness to us, But we trust our kind Brethren & Sisters will Excuse us in not writing Particular Letters to every Individual from Whom or even to every Place from which we have Received Kindness, Considering The Inconvenience and Cost of Sending so many Letters by Post. The Joint Contributions that have been Sent from time to time, together with the Particular Profits Sent from Individuals are treasured here for our own Satisfaction and had we a Convenient opportunity we could fondly write more Particular by letter but we must Submit to Providence and write no more on this Subject at Present.

There are but few Believers in Kentucky in Proportion to the number In Ohio a much less number have set out in the Gospel, Partly as we Believe for the want of the same Privilege and opportunity. Reason we Believe nearly a Hundred (old and young) of those that lived in Kentucky When they first Believed have moved across the River some to the Ohio State and some to the Walbush County. Some of them moved because they were but few in a State and lived nearer to the Believers on that Side the River than they did to any body of Believers in Kentucky, others moved Because the old Believers all lived in Ohio at that time. It is now about Eleven Months since we moved to this State in which time the Believers here have Increased Considerably in Strength and a little in number, Between Thirty and forty Grown People have opened their minds Round about this Place, which is more than all that had set out in this Part of the State where We live, in two years before. We have had a multitude of Visitors the Season, Both of Believers and the world; Our Publick meetings have also been much Thronged, the number of Spectators that have attended through the Summer and Fall has Generally been from four to five hundred and some times a Thousand. Faith and Conviction appears to be Increasing.

We live in a thick Settled place The State of Kentucky is in the Center of the Inhabited Part of the Country west of the Allegany mountains and South of Canada having the State of Ohio on the north and Tennessee on the South, the County that we live in is the Center of the State the Central Point is About four miles Distant from us. This State contains a Great Deal of Very Beautiful land level and Rich, Some of which Borders Very Close upon us The Spot Where we live is not Quite so even as we could wish, yet it is not Mountainous like New Lebanon there is no mountains in Sight and the Soil is Rich and Fertile. We are Situated on a River by the name of Kentucky River which a Considerable Part of the Year is Navigable for boats one Hundred & forty or fifty miles from its mouth where it empties into the Ohio the Believers Land is Bounded by it on the East, Our house stands about three quarters of a Mile from it. Up this River Within navigation when the water is high, there Is a number of Inexhaustible Banks and mountains of Stone Coal, the same With Sea Coal, they bring it Down in boats for Blacksmithing & other Uses.



The Believers on Gasper River have as level and beautiful a Situation as almost any to be found in the world; This Place is About an Hundred and thirty miles from here, we have been three Journeys There this Season They Generally keep their faith and Increase a Little in Number.

We moved into Our new house on the 23 Day of Last month (November) It is a Handsom Stone Building, Twenty four by thirty Six feet on the Ground, two Story Upright and has a Celler under the whole of it.

We thought it Prudent to build with Stone Because we have a Number of Stone Quarries of the Best Quallity and our timber is likely to be scarce, we have a ~~big~~ Log Kitchen and several other Cabbins that are useful to the Family

We write no more at Present But Close these Lines with our Kind love And Remembrance to Our Beloved Mother and The Ministry with her, And to all the Beloved Fathers Mothers Elders Deacons Brothers and Sisters at Every Place from New Lebanon to Sabbath day Pond

Brothers Cornstock and Constant and Sisters Hopewell and Meroy Desires to send their Kind love to Mother and to all Farewell We are all in usual health Except Some hard Colds S John & Samuel From Mothers Children in Kentucky Lucy & Anna

A True Copy



Enfield July 27. 1824.  
Dear beloved Brother Matthew.

"It is with emotions of heart felt satisfaction which I feel that justice requires of me at this time by acknowledging that gratitude and thankfulness which I am sensible I owe to thee, for that beautiful present which came safe to my hand and which I receive as a pledge or token of thy kind benevolence and true Gospel Friendship. Not only so but its little Companion and fellow traveller from the land of promise convey unto us the most precious of all Heavens treasures viz - pure love to God and the good news of his People's prosperity, peace on earth and good will to man, this is meat indeed and drink indeed: so we always do rejoice and feel exceedingly glad to hear of the increase and prosperity of our Brethren and Sisters in the Gospel, and altho' that part of the vine-yard in which thou art labouring is located at a considerable distance from where providence hath planted us, yet we are confident that God has raised his standard there as an ensign to the nations, and a beacon on a hill, to direct the world where the true light is manifested and where true peace may be found. and now lest I should get to preaching, I had better be a giving some account of myself before a great while. The local situation of our Society is in the Northeast corner of the town of Enfield, in the County of Hartford, and State of Connecticut (50 miles from Long-Island sound, 20. from Hartford 96. from Boston, 60 miles from the Church at Lebanon, 57. from the Church at Hancock,) situated on the east bank of the Connecticut river, about 4 and half miles from the river. As I cannot easily ascertain the exact number of Acres of land in our possession, we agree to call it 3000. five hundred acres as the Brethren pay about one fifth part of the taxes of the town. This Society resides in five families, one in the center by the Meeting house the other 4 at an equal distance half a mile each. North, south, east and West. Elders Nathaniel Deming, Grove Wright Elders. Dana Goodrich Sarah Markham - constitute our Ministry. The Elders in the first Family are. Nathan State, Asa Tiffany. Lovicy Farrington Elder Sister and cousin to Prudence who died at Union Village, Elsa Parsons is with her. the Deacons are Nathan Tiffany, Peregrine Terry, Eunice Tiffany, Rachel Jepherson. At the North Family Elder Br Elisha Allen Amasa Clark. Elder Sister Ruth Farrington sister to Lovicy, Mitty Mansell. The trustees are Joseph Fairbanks Carl Jepherson, Eunice Clark. and Hannah Mansell, the East Family is a branch of the North. The south family (the young believers order) Elder James State



and Enock, Eldress Agnes Munsell, Eunice Herskell, the  
west family are a branch of ours. Jonathan Terry and Samuel T Stule  
Judith Emerson, Persis Stebbins are our trustees. In regard to  
preachers or publick speakers they are very plenty. E. B. Nathan.  
E. James, and Mr Amasa speak to Brethren and Sisters, and for 15-  
years past I have been the principal speaker to the world.  
John Mack (a young believer) has assisted in speaking to the world,  
and bids fair to become useful, he has preached some among the  
Methodists. We have had from two to three hundred spectators of late,  
to attend our meeting, but they seem to be very stupid, and dark, and  
ignorant, and many like Ephraim, care for none of those things  
and I believe there is not a state in the union more lost in  
darkness, ignorance, superstition, pride and vain glory than the  
State of Connecticut. In regard to the soil and face of the  
Country where we live it is as good as almost any other part  
of the state, it is intersected by small hills, valleys and streams  
very much as is necessarily required to afford grass and be  
productive of all kinds of crops congenial with the climate.  
Our crops appear to be coming in good the present season, as it  
respects our occupations the Brethren in the summer go out,  
almost universally in time of harvest, and when we get through  
we return to our shops, we have blacksmiths, joiners, carpenters  
wheelwrights, carpenters, clothiers, stone cutters, tanners,  
shoemakers, harness makers, some make pocket books braid lashes  
some raise and put up seeds, others cultivate fruit trees,  
make brooms, and now Brother Matthew, I do not know but  
you will think that I love to tell stories, well I do some, and  
I want to tell one good stout one, we have got Grist-Mills, and  
Saw Mills flocks and herds and we have according to promise  
an hundred fold of every good thing, and to top off the store  
we have raised 150 young turkeys, and two hundred Chickens, and  
25 guinea hens. — As to my relation with E. Peter it is not  
easily traced, yet I think we have a distant relation, My  
Fathers name was Lot Pease, he believed in the opening of the  
Gospel and bred his family up in its precepts, he and my  
Mother died about six years since in the faith, the Children  
are all among Believers, Mr Samuel lives at Waterbury, and  
Jemima at Hancock the rest live here in Enfield, you will  
find my name in the Testimony, and I am not the seventh from  
Adam but the seventh from Lot. — Now Brother Matthew I  
think I have answered your request according to the best of my  
abilities and feel it my duty to thank you kindly in behalf of  
the Elders, Brethren and Sisters in the society for your writing



Present, of the Book and letter, and much love which we esteem  
as a treasure of great consequence, I have taken great satisfaction  
in writing to you, and in hearing from you, and of your  
prosperity in the Gospel and although you are in the eve  
of life yet I hope you may live to do much good among the  
people of God and that your Sun may set without a cloud.  
we were glad to hear from good Father David and to receive his  
love it is like the blessings of Jacob upon Israel he is to us  
in the Gospel what the Patriots of 76 are to the sons of  
Liberty who fought the battles of the revolution and laid the  
foundation of a free government. yet we truly esteem these  
Veterans in the cause of God. that suffered persecution, and  
passed thro' trials and tribulation to establish the Gospel in  
this land as pillars in that house whose maker and builder is  
God. To this class of Believers, and to all the Brethren and  
Sisters in the west we unitedly send our kind and best  
loves as a token of that real friendship which is stronger than  
Death and can be broken off by nothing but sin.

And now kind Brother we do not wish to burthen you,  
but how shall we know shall we know whether to send another  
packet or not? be assured a letter from you or any of the  
Brethren would be very acceptable. — I remain your brother in the Gospel

Matthew.

Enoch —

P.S. As we have recently received information  
from Lebanon and Hancock we feel it a duty to  
remark that it was a general time of health, both  
with the Ministry, Elders, Deacons, Brethren and  
Sisters. Likewise that the society had met in the  
new Meeting House five Sabbaths and that they  
had 2000 — Spectators.



From Enoch Pease  
to Elder Mather Feb. 1826

Matthew Weston

Union Village

Winn County

Ohio



Concord January 3<sup>d</sup> 1825.

Beloved Brother Matthew - Yours of December 11<sup>th</sup> came safe to hand last evening, which I received with much satisfaction and comfort, it was truly a new years gift of some consequence, as it renewed and strengthened the gift of Brotherly love, which we have ever felt towards our western brethren and sisters, and particularly since the late correspondence, and by an acquaintance with you and your familiar manner of writing, I am divested of diffidence and feel perfectly free to answer all your queries, and requests, as far as possible.

I really feel a great interest in your present undertaking, of disseminating the everlasting Gospel, to the scattered and lost children of men; this is a necessary and pleasing employment; If we can find souls that are hungering and thirsting after the Gospel, and prepared to receive it, but it is rather laborious, to instruct those that have no ears to hear, or wish to obey, that want the flesh, and are satisfied with their old profession; without separating from the world and its works.

I wish you the greatest success in preaching and gathering souls to Mother's Gospel, for on this testimony I found all my hopes for all Adams fallen race. But if you find the New Connecticut people to be a chip of the old block, I think you will have much scoring and hewing, to form them to fit and compose a part of God's spiritual building. it is very difficult here to find those that are just right to receive and obey the Gospel. they either have religion enough to satisfy them, or none at all, nor wishing, there are very few that are dissatisfied with what they have and seek the true Gospel upon its terms.

Now Brother Matthew but it is about time to drop this subject and begin to answer some of your pleasant and friendly questions, the number of young believers in this place, that have believed (and remain) within the last fifteen years, are about one hundred, or half of the society; these are of different ages, from sixty to three years of age, about seventy five of which are in the young Believers order, there are from



different states and Kingdoms, and were gathered in different ways, ~~there~~ there has not been any special preparatory work, in our vicinity of late years, but we have received the greatest numbers of Believers from the Methodist denomination of any professing Christians, but at present there is very little prospect of much increase from that quarter we have gathered Believers in almost every situation and have had them do well, again they would in the same situation delight the reverse, so that we can not promise ourselves prosperity in young Believers, by good looks, profession, or talents, but in the real fact which is Obedience and sincerity.

The greater part of Adults that believe and ~~they~~ remain, are those that were single persons when they found the gospel, it is very rare that we find married people that are both ready to obey their faith at once, one or the other are common only opposed, if it is the woman they generally carry off the children, but this is not always the case.

we have ~~some~~ <sup>several</sup> Believers in many different ways, sometimes individuals come in separately and do well, at other times they do not, just so it is with families, <sup>some</sup> do well, others all go to the world, sometimes an early frost drives some among us, and some of them melt as quick as the frost does, others of the same class get faith, remain and become good Believers, some we encourage and assist in every respect, and lose them at last, others as the story is, we use as the Meyer, did his son, plant and not hoe till we see whether they come to any thing, there's sometimes will cleave to their faith and make good Believers, at other times they will not, some want driving with fire and sword, others can be managed with a small thread, so there is no established rule, but ~~it is~~ <sup>it is</sup> profitable to direct. If I was to prescribe a general course of treatment for a sin sick soul, I would recommend pushing the stomach, purging the conscience from dead works, spinning the fibres of the body by a thorough sweat in the worship of God, and restoration to health by obedience, as a necessary consequence. It has not been thought profitable to travel and preach the testimony from this place much, yet, we have been in in some few instances blessed with very little success, as ~~the~~ <sup>the</sup> world about us are not at present prepared to receive



the Gospel, but yet there is a constant testimony borne to them every  
prospect of opportunity, <sup>in</sup> the manner of our preaching, we there that speak  
to the world, generally address the understanding with all the force  
of argument we are capable of, and sometimes touch their feelings  
if possible, as we know that man <sup>kind</sup> cannot believe without his feelings  
are awakened, and will not obey till his understanding is in part  
with a sense of his duty, but as you say it is a wise thing to proceed  
exactly in these things, and always reflect fearfully upon our past  
doings and reproofs. — The last question is rather a delicate  
one, and requires a careful answer, as we place the utmost  
confidence in the present ministry, we cannot fault them, for  
it is their wish to promote that bond of union, and love through  
the whole Israel of God, which is our support, and doubly works  
for our increase by every possible means, and it would be pleasing  
to them and to us all to receive and pay visits from and to our Western  
Brethren and Sisters, and we often say there is nothing on this  
continent, that would give us that satisfaction as it would to  
go and visit all our good Brethren and Sisters in the West, and  
besides for ten years past we have had as much as we could  
possibly do to attend all the requirements both spiritual and  
temporal in the Gospel, and those that would be proper to go  
among strangers at so great a distance have really been wanted at  
home. — But now Brother Matthew if you, or any of our good  
brethren in the west, can find a gift and make it convenient  
to come and see us you do not know how pleased we should  
be to see you here, how we should converse on different subjects  
with great satisfaction and comfort about our faith and our  
situation, how many enquiries should we make? I am  
almost realizing joy, but alas! recollection brings me home  
to Old and leaves you <sup>in</sup> New Connecticut, but it does not  
sever the bonds of love and union, but leaves them entire.,  
But I must begin to draw to a close, by asking a few questions  
to make me sure of another letter. I shall want to know  
your success in your present employment, and if you gain



any of our old connecticut people, please to write  
and what has become of Samuel Heaver, and the Darby  
plain's Believers, finally write any thing you please it will  
not come amiss. It is a very healthy time with us here, there  
has been no death since I wrote you last. Our Ministry are  
absent but we hear of their usual health. — The Brethren  
and Sisters unitedly forward their best love and friendship  
to all as you feel a gift to offer it. — The weather has been  
very fine for a month past, almost as warm as spring, we  
have no snow untill the second of this month.

Finally Farewell. — From your Friend  
and Brother  
Enoch Pease.

Matthew Houston

Newburgh Post office  
Cuyahoga County Ohio

From Enoch Pease  
to Elder Matthew Houston  
in 1825.



A few extracts from Messages written by Joseph Wicker  
to Br. Grove dated June 30<sup>th</sup> 1841. Message in regard  
to keeping the Saboth. - have no unnecessary cooking on that day  
no going into orchards gardens or fields any where for a walk nor  
to gather any kind of fruit sauce or flowers by any one.

to calculate our business on Saturday both Brethren & sisters in such  
manner that we can leave off work time enough in the afternoon  
to put things in order both indoors & out.

from words written on the second square sheet. Mother says  
Dear children leave those things that are of no profit to you, and  
you will have more time to labor for durable riches more comfort  
more peace & more of a living sensation of the work of God

And your understanding of heavenly things will be much  
greater than it is now - I will tell you what things are  
unprofitable for you and have never been a blessing to any -

Solennes, unreasonableness, unbelief, backbiting false judging  
crimination, tale bearing, meddling where you have no  
right, conceit, haughty feelings, distrust of others, and such  
like things do not belong among you, - - - - -

I will cease my labors with those who do not desire me,  
and turn from those who are weary of me. I will gather  
up my holy things which I have spread out before them  
and will give them to the wise and prudent. I will cause  
my holy Anointing on earth to reprove them - and my  
watchmen to warn them faithfully. yet they will not be  
wise. They have chosen their own decisions, and love  
carnal things. The folding of arms in ease, and  
the bed of slothfulness my requirements feel hard to them

and my work unprofitable: for say they what good cometh of all these things, what profit of all my toil? Let me alone that I may spend my days in peace, that I may enjoy the things that nature claims; for I am weary of these monitions and the gifts what are they? I see not the good that ye promise I have looked a long time and where is it?

you will doubtless not behold the good nor understand my wonder. but the days hasten and the time of tribulation draws nigh. The ~~door~~ shall be closed in blackness: anguish shall cease the mocker: hope shall flee from you enjoyments shall cease and loneliness ~~in loneliness~~ shall appear to you to last forever, then shall you reflect on your doings; and esteem my faithful ones glorious and happy,



Enfield, Conn. March 31<sup>st</sup> 1843

Beloved Ministry — We received your letter <sup>of the 29<sup>th</sup></sup> last evening <sup>perhaps</sup> filled-ed with Love & kind instructions. it will bring many feelings and perhaps some trials to stop the progress of the children in personating the different nations, as there is no others in the family except Mary that has that gift, and she has considerable writing and other matters to attend to. But we shall try to attend to the instructions contained in your letter as near as we can but it will most likely take some time to bring it to a close without hurting the feelings of some as there has not been perceivably much harm from it as yet, but no doubt there is danger. Elizabeth Goodrich & Eunice Day have had many beautiful gifts that has been very pleasing to the beholders, and Hannah day appears have a gift to write communications <sup>from the heavenly Parents & others to the children</sup> from spiritual copies, which will be <sup>as</sup> likely to do hurt as any of the other gifts, which we suppose must be closed gradually. Mary Ann Smith is here yet and appears like one that would be glad to be saved in her own way, and it is difficult to tell yet whether her gifts have done her any good. — We have good lively meetings many times with some of the Heavenly Parents, and ~~those~~ of the Brethren & Sisters who have left the body & of many other Nations, which is ~~many times~~ very comforting.

As to health it is about middling with the common exception viz. colds, Hannah & Beulah keep along about as they have been. — We all send our most hearty thanks to the beloved Ministry for their abundant pains and care in relation to us, and in particular for this last communication to <sup>be</sup> on the look out, be so kind as to receive with this the <sup>very best</sup> love and good wishes of the Elders in the North Family in the City of Union,



Concerning the children's gifts  
in 1443.

Copy of a letter  
to the Ministry,  
March 1843



Harvard Dec. 11<sup>th</sup> 1843.

Beloved Ministry.

As it has been entrusted to the writer to take charge of disposing of the books, for New Lebanon and Watervliet, it appeared to become my duty to make some return, by the bearer Br Grove Wright; and as I received a letter of instructions &c. from Elders at the gathering order, also one from Br Philemon, I conclude it might be proper to make my return to you, which might be sufficient for the whole. I shall give a statement of the manner the business was done, and leave a portion of the interesting items for Br Grove to relate himself, which can be done better that way than by writing.

Thomas C. Grattan, British Consul, took the charge of the box for that government. The letter, he took to enclose in the one which he will send for himself; this he said would be a better way than to enclose it in the box; said he would put both the box and the letter in a way to go safely to its place of destination; of which he felt no doubt. I note this man as our great benefactor, in all the business of getting a proper conveyance for the Books, as he did all he could to open the way. He even departed from his rules of not doing his business only at his hours. — pay from 11 to 2 o'clock each day; but finding our business extending to so many, he took pity on us and gave us liberty to call on him at his house, whenever we pleased, to do our business for his department, or for advice, whenever we should feel the need of it; but said that we must do our own work, for it would not do for him to interfere with other Consuls, lest he might be thought an intriguer.

This man had a perusal of the Book, but it was not left with him only one and a half day. However he made up his mind to forward the Box, after perusing it about ten minutes; said that he was fully satisfied that it would be received and he joyfully performed all his duty, and said we might call on him any time hereafter, for any services of his and he should cheerfully attend to the same, either by word or letter; and a blessing we are confident is his due, for his acts of benevolence in this matter.



If the good spirits effected it in him, to him belongs the due for compliance. In communicating with others, we informed them, of the liberality of the British Consul to us, which had the desired effect. We would say to them, the British Consul has given us liberty to call on him at any hour of the day or evening either at his house or his office; and we think probably you will do the same; and lest they should be thought to be less benevolent, they would grant us the like privilege. This grant enabled us to do our duty business in less than one half of the time it must otherwise have taken.

Nicholas Regio, the Sicilian Consul, utterly refused to take the Books, if they contained any thing of a religious nature. Not that he appeared to be unkind, but said that he was afraid to do it. For says he the great ones there are most all Roman Catholics; and he feared that he should give offence, to send any thing that would not accord with their views; for it would be considered seditious. He informed us that he was vice Consul and that he would send the Books to be examined by the Consul general at New York. And if he thought best, he could send them, but he thought it doubtful, so here this matter ended.

John D Bates the Belgian Consul, was our Instrument for helping us through several very dark places; He is a man of extensive information, and was of entire willingness to do us all the good that lay in his power. He informed us that if we should put the Box into the express at Boston, and send it to New York to the Belgian Consul there, it would go much sooner, than it would if he kept it, and very promptly gave us directions for thus proceeding, and said it would go both safe and sure. He said after putting proper directions on the Box, enclose it in a wrapper, and send it to New York and the Belgian Consul there would take off the wrapper, and when he see it was directed to King of Belgium he would send it in first vessel sailing from thence to Antwerp 40 miles from Brussels; accordingly we proceeded with the same. We informed him of our failure with the Sicilian Consul to which he replied. Send the Box directed to the King of Sicily, care of the Minister of foreign affairs. Enwrap it and forward it to the Sicilian



lian Consul New York: he will take off the wrapper, but will not dare open any <sup>thing</sup> sent by the esepress; and will assuredly send it on safely, and will not meet with any embarrassment.

The Minister of foreign affairs will be true to any thing sent to his care; and especially for the thing. So we got off our trouble in this matter. He also informed us that there was not any Consul at Boston for Saxony, but said we could safely send it to Saxony in like way, directed to the care of the Saxony Embassy at Hamburg, and he would forward it according to the wages of the Nation. A distance from 2 to 300 miles, this also went to New York by the Esopress.

Gustavus Gosler the Prussian Consul was very willing to assist us; but at present there was no vessel going from Boston to Hamburg. But said he, there is the Brig Mariah now loading at New York for Hamburg, which will sail in eight days; and advised us to send the books by the Esopress to New York to be put on board said Brig, and they would go safely directed to the Prussian Embassy at Hamburg; who would forward them to the thing as directed on the Bosc. To this we acceded ~~on~~ and sent them to be put on board of said Brig Mariah; the Bosc to Saxony was to go in the same Brig which sails in eight days.

The French Consul Baurgraffe very willingly heard our cause, and took charge of the bosc: said it would safely reach the government. He would send it on by the Steamer to England which would sail the 16<sup>th</sup> instant. And the same may be said of the Spanish Consul Antonio G Vega. He was a very interesting man, seemingly he could not do too much for us, he thought well of the Shakers principles. Believed we must be very pure to approach a pure and holy God. Yet thought that he could not be a Shaker yet. He was also Consul for Portugal as well as Spain; so we left with him two boxes, these would also be sent to England and France, by the Steamer on the 16<sup>th</sup> instant.

Those for Harvard and Shirley to send, are to go a greater distance, and will not get to their destination so soon as those we have now disposed of from the west.

Now beloved Ministry if we have given you and all concerned satisfaction in this matter, I shall be well rewarded; but we can assure



you that we have done our best. And I now return you my kind thanks, for the privilege I have to do a kindness to those I mostly love and respect. Yet I can say altho it was no small labour to perform the business, I have esteemed it a great privilege to be thought worthy of the Notice. It has been much sickly here with fevers and colds.

On our return from Boston we found Br John Asment confined to his bed; and most likely he will have run off fever, and our duties call us to leave him and go to Shirley to morrow. Except some colds, the rest of us are about in usual health. Nothing special has taken place since we wrote last, so we will close, by desiring you to accept our best kind love. desiring your remembrance and prayers for us.

Lovely Vineyard.

To the Ministry at Holy Mount.

I have esteemed it a great privilege to have our beloved Friend Br Grove to guide and protect and counsel in all this business. It has taken off the greater share of bearing and we believe the good spirits have helped it so to be.

The Angel The Holy Saviour, and blessed Mother Ann, with a large company were seen to be present and go on with us to Boston. And we fully believe that the heavenly host have guarded and supported us in this important work, which causes us to be exceeding thankful and give God the Glory.

Note 2<sup>nd</sup> We showed the books to the French Consul, also to the Spanish Consul, but they had but a few minutes to examine it; but they both thought the Books were of a very serious kind and seemingly paid great reverence to the solemnity of the work; but did not ask for any further opportunity of seeing them. They both said they would surely be received by the government. The Spanish Consul said that the Queen, who is only 13 years of age would certainly get one if they reached the government.



# Circular, To Believers Universally. 1864

Dear beloved Gospel Friends, in every Branch  
of Zion on Earth.

Admonished by a number of sorrowful and  
very trying circumstances of pecuniary embarrassment,  
which have occurred at different times, in some Societies  
of Believers within the past few years, in consequence  
of a disregard of, and disobedience to a primary Order,  
and By Law of our peculiar Institution of an "United  
and Consecrated Interest," guaranteed to us only by  
a sacred observance of those principles that demand ab-  
solute justice between man & man, and ratified by the  
signature of all the members of our Community to a  
sacred written Covenant, but not secured by any  
Charter granted by any earthly Government,

An obligation seems resting upon us, to throw out  
this warning & admonitory Circular, with a request that it  
should be annually read, in family meeting, assembled  
at least, once in each year, that every one of the rising  
generation may learn the primary law of Zion, rela-  
tive to her financial and pecuniary preservation; and  
that all now engaged in business transactions may  
be frequently reminded of their obligations to preserve,  
inviolable, the Consecrated domains, and honest and  
devoted earnings of the United Brotherhood and Sister-  
hood of our Institution.

Our solemn, sacred & sealed written Covenant, of  
social Compact, imperatively demands, that every  
Covenant member of our Community, who makes an  
entire dedication & full consecration to God and to the  
sacred purposes and charitable requisitions of our Christian  
religion, should be free from all involvements with those  
without, to owe no man any thing but but love & goodwill,



and keep this debt as snugly paid as possible.

And sad experience has shown, that, wherever Believers have violated this solemn charge, great loss, temporal, social and spiritual, has been the result, and great and continued tribulations upon the faithful. And from present appearances, the consequences of extensive violations of this principle, in some places, threatens the annihilation of Society.

Therefore, Beloved Gospel Friends, may we, each one and all, learn from this, the following important lesson. That no Agent in the employ of the Society, in any family thereof, for the transaction of business for the people of God, in any capacity, great or small, is authorized, or has any permission, of the United Society of Believers, whose property is all consecrated to the service of God, to virtually mortgage any portion thereof, great or small, to the world, whether it be real or personal estate, by giving a note, or notes, for value received, by raising the money on a note or notes before due, by indorsement, or in any manner becoming absolutely indebted to the world for value received.

The many failures incident to trade, and at this date, 1864, the Country being absorbed in one of the most gigantic wars in the history of nations; the trials in business in the present time, and in the prospective future, combine to prompt a disregard to Gospel Principles, in regard to indebtedness to those outside of our Community, and the solemn injunctions of our sacred Institution, seem, in some respects, to easily slip from the memory.

We feel, therefore, bound in duty to call to remembrance that sacred order, and solemn injunction which has been absolutely binding upon Believers, ever since their organization, as a Society. "That no Believer shall give a note or notes, in promissory payment for value received, on any occasion; or in any manner run in debt



to the world, by giving any kind of written promissory security for value received, after payment becomes due, according to the stipulated terms of sale or trade when the bargain was first made.

And we request this Circular; our Society of family Covenant; the Pamphlet entitled "A Brief Exposition;" also the Record of our Gospel Orders, should be read once in each year, henceforth; that the young may effectually learn, and that all may be frequently reminded of the necessary principles of our Institution for prosperity and protection, throughout all coming time. \*

We would suggest that the Book of Gospel Orders should not be read wholly at any one given time, but only such sections of Orders, as relate to one subject, or class of subjects, that they may be more faithfully learned, and better memorized. For experience fully proves that where good Order is not kept, there is a falling away from the Gospel work, and a stumbling into paths of sin and condemnation.

"Where there is no Order, there is no God".

In bonds of affectionate Gospel Love, we subscribe

The Ministry of  
New Lebanon.

\* The Commandment of the Lord to Israel was imperative, concerning the laws & statutes that had been given them, as follows,

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou standest up. And, thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, & upon thy gates." Deut. X. 1 to 9.

Should Believers be less careful to memorize the Orders of the Gospel of Christ?



Note. It is very profitable, after a section of  
Orders has been read, and suitable remarks made  
upon the same by the Elders, in some of the suc-  
ceeding meetings a few days thereafter, to call upon  
the family unitedly, and have every individual  
repeat an order.

Ministry

1864



The vision of Eunice Seaving Union Village  
as I was in company with one of the sisters two angels came  
to me althogether and a sister and asked me to go with them and  
I willingly consented and they asked me if I did not want to see a  
Prophet they said this is the Prophet Jeremiah my guides then told  
that they would show me such thing as I never saw before then  
I was led by the spirit to a room they then told me to open the  
door I was afraid the brother that was with me then opened the door  
I was asked if I did not see that which I never saw before I answered  
I do not see any thing for it is dark they said they would make it  
lighter on my account the room was soon illuminated and I beheld such  
glory as I never saw before I Elders and young believers clothed in  
white robes with beautiful crowns upon their heads the young believers  
were closely united to their Elders I was surprised to see how much they  
had gained then I was conducted to a place where I saw souls  
that had never heard the sound of the Gospel they had no glory  
nor torment then I was asked if I did not want to see another  
order I answered yea then I saw the backsliders that had set out  
to seek their relation to the way of God they had no glory but  
great tribulation they ~~had~~ asked me again if I did not want to see  
another order and I then saw the reprobates that had rejected the  
Gospel they were flaming and raging in lust I was told that lust  
was what they had labored for and they would be filled with it I  
asked if they would always remain in that situation I was told that  
they would for lust is what they have labored for and it is what they  
have got they have <sup>that</sup> after that I inquired for Israel one that had lately  
deceased I was answered that I could not see him then but at another time  
then I asked to <sup>us</sup> a man and a woman that had turned from the way of  
God they guide then said they were afraid it would be more than I  
should be able to bear but I felt anxious to see them therefore they  
encouraged and strengthened me then I looked and I beheld them lying  
prostrate beside each other like dead corpses the Angel said it was not  
their body that I saw but it was their souls then I was told to  
return and relate things which I <sup>had</sup> seen to the young believers after this  
Richard came to me and spake unto me to take the keys of the Meeting  
house and according to his request I took the keys and soon I was called  
upon to open the Meeting house and as I went in I saw a number  
of Saints eating such bread and meat as I never saw before and as I returned  
I saw Israel he asked me if I was not in the spiritual world the other night  
I replied that I was he then asked me if I did not see such things as I never  
saw before I answered yea he said what I had seen was no more to the  
things that he had seen than the shadow of a man was to a man then  
there came two female angels to me and asked me to go with them as I



was a going I saw a white house and I heard music and I dancing  
and when they heard the music and dancing they hastened their  
walk and when I came to the house I went up three white steps  
and as I went in I saw the heavenly host worshipping God in  
the beauty of his holiness clothed in white robes they labored  
in straight ranks as straight as a line and in one rank there  
was a room for three more the sisters that were with me took their  
places and went forth in the dance and I <sup>tried</sup> to unite and I could not  
then after they had labored two or three songs one of them came to me  
and asked me if there was any one that I knew I looked around and  
I saw one that I knew and again I was asked the second time if  
there was any one that I knew I looked around and I Prudence Ferington  
and we gladly embraced each other then she asked me if I did not want to labor  
I told her that I had tried to labor but I could not then Prudence said  
she I <sup>believe</sup> could and she placed a sister each side of me and Prudence and another  
sister sang for us and we labored two or three songs and after that Prudence  
sang a song and told me to give it to Solomon then she sang another and  
you may give that to the young believers then I was told that I might  
go and I was soon to home after this I <sup>tried</sup> to get the song and I could  
not then Prudence came to me and said I need not try to get the song  
any more for she would give it to Patsy then I waited with patience  
to hear the song and one Sabbath evening when the sisters were singing  
the song was given to Patsy and she sang it and when I heard the song I <sup>felt</sup>



Whereas there has of late been a most horrid and unprecedented attempt made evidently for the purpose of destroying our lives together with a large family of Old and young, male and female without respect to any one, and having by the providence of God had our lives spared - we feel in duty bound in behalf of our family and the community, to solicit the attention of the Civil Authority, of the Town, County and State in which we live - Deeming our selves as peaceable citizens and have ever paid our just proportion of taxes for the support of the Government of our land in the most liberal manner.

When we first discovered the water in our well on the morning of the 20<sup>th</sup> August last we had too much charity for the human family to believe there was a person in this land that was so depraved as to put in such a quantity of poison as was there discovered, and verily thought it might be something else, until it was thoroughly examined and proved so to be, and then we was not able for some time to place suspicion on any individual, we think people at a distance can hardly imagine what our feelings were at this time. one and another was thought of, and indeed it had been done - and some one or ones did it - and we knew not which way, nor where they were but at length circumstances appeared to bear hard upon an individual who was apprehended and delivered to the proper Authority for trial. - Should any suppose that the prisoner had any kind of provocation to commit such a deed we are ready to tell the facts without disguise or covering - it is reported that he has lived in our society - this is not correct - He formerly lived in the State of Massachusetts and he came to our vicinity some years ago and manifested that his family might be admitted into the society and after repeated solicitation his wife and children was admitted into a small building belonging to the society they wished to unite with our denomination in the worship of God. - but he went a pedling and would bottom some chairs &c. - and would sometimes bring something for his family's support - and sometimes come very much intoxicated and as it continued for some time, at length he became so bad that his wife was in jeopardy and had to call for assistance many times, and being a considerable distance from any other house made it somewhat inconvenient - She was then taken into Ashop at the Center family and he would then and then visit them and work where he could find employ at length he began to grow more angry and when the family refused to give him drink &c. - he became much irritated - by which means he would frequent our house for actual drink and lodging - and as we had no particular concern with him nor his family and he appeared to be able to be in some kind of business we informed him in a gentle manner that he had been here considerable and had better go and get into some kind of business to which we did not think any just cause of offence. Altho he goes like it very well -







This work began in England in the year of our Lord one thousand seven hundred and forty seven: in the borough of Manchester and County of Lancaster. In the manner following: First to a number in the manifestation of great Light and mighty trembling by the invisible power of God with the administration of all the spiritual gifts that was given at the Day of Pentecost which is the comforter that has led us into all truth which was promised to abide with the true Church unto the end of the world. These people were or had been of the Denomination called Methodists. They formed themselves into a good degree of order, and eldership was established amongst them. They professed to follow Christ in the regeneration these people were exceeding zealous and strict in their morals and discipline according to the light they had received and by the information given by Mother and the Elders, the most godly exemplary people that we have any account of since the falling away and ready possest with the primitive gifts bestowed to the Church in the days of the apostles.

About the year seventeen hundred sixty our Mother joined her self to this body of people, she was then in the vigor and prime of life about 23 or 24 years old and was of a robust constitution was a married woman had born if we mistake not four children all died infants, but in her younger days while quite a youth even a child she had an utter hatred to the flesh to that nature which leads men and women to acts of uncleanness which she made



known to her parents many times. but after she grew up  
and having the same nature as others and no one to strengthen  
or support her innate Principle she declined and became  
a prey for a time to the Destroyer. but to return where we  
left her in what may be called the Church she was now  
determined to <sup>know</sup> God for herself at the same time submitting to the  
order and discipline of the Elders she laboured as she in-  
formed us in cries and prayers with tears to God day and  
night in watchings and fastings. at the same time under the  
greatest temptations no doubt that ever befall any one soul  
of Adams race before or ever will again. she laboured against  
principalities and powers in opposition to the old serpent  
to that nature we have all received from him against all  
her relations and a wicked husband in fine against earth and  
hell she informed us that while under those scenes of tribula-  
tion that her flesh consumed from <sup>her</sup> bones that many times  
while resisting temptations clenching her hands together in  
such agonies of soul and wringing them together untill the  
skin parted from the flesh and the blood flowed and her  
body became like a skeleton. But at length gained complete  
victory over the world flesh and devil and received that  
knowledge with respect to good and evil as never was  
revealed to man before. Consequently the society to which  
she was associated were no longer able to teach or admonish  
her she being brought into that nearness to God as  
they had not attained by evident tokens it manifestly



appeared that she was and is the new created Mother of all  
spiritual life in the kingdom of God - but as a sketch was  
proposed we proceed to relate some of the events that soon  
followed. the power of God manifested in her was so great  
that it was irresistible in a very great degree to all  
men but especially in the society to which she belonged  
But when she came to appear as God's battle ax to break  
in pieces all those connections formed by natural generation.  
they were not all able to comply but some did. we believe  
it is just and right to mention here that the Dragon that  
old serpent cast out of his mouth water as a flood after  
her and caused all denominations not one excepted to  
rise in mobs whose barbarity far exceeds all description but  
God preserved her, and the child she brought forth no doubt  
was Christ: the power of God or complete salvation or  
in other words Christ the second time without sin unto  
salvation which was manifested unto us in her children  
the Elders which were with her. This ever blessed woman  
our mother received the revelation of God in England to  
leave her native land and come into America with a  
number of the Church with her to preach liberty to  
captives and open the prison doors and set free such  
as were bound by sin and satan Consequently we suppose  
some time in the spring of the year 1796 they embarked  
at Liverpool and sailed to this country and landed at New-  
york at the time our cities and countries was in the

utmost Confusion and alarm of war, she being hitherto  
unacquainted with such things was greatly exercised to  
know the meaning. the Elders informed her it was prepara-  
tions for war with England. which according to the eye  
of common reason must be very discouraging with respect  
to the work they came to perform, but we mean to be  
as short in these things as possible and give a chain of  
information to such as are desirous to know our origin-  
and proceed to give some further account of their tribula-  
tions which we received from them they being destitute of  
the means of support. Mother counselled them to separate  
one from another and depend upon God for support  
and protection. Elder James informed us that he <sup>travell'd</sup> up the  
river into the Country a whole day without money or  
any other means to help himself with and in a strange  
land not having any knowledge of any man he met  
with or manners of the country or people and was but  
a young man himself and being greatly fatigued sat  
down by the way side in the dusk of the evening  
not knowing what to do or where to go but said he cried  
to God with all his heart. And directly a man came  
to him and enquired who he was and from whence  
he came he said that he told him the truth the  
stranger invited him home with him and kindly  
entertained him this man being a wealthy farmer and  
needed help and being pleased with him, the next  
morning agreed to employ him for a season. he went  
to work with the man and he being so well pleased  
with him and became so attached to him in the short  
time



time he laboured there that he proposed to make him his heir and give him his only Daughter which his faith obliged him to reject.

With respect to Mother and the rest we are not able to give so direct account of but understand they had power over all people where ever they was and never suffered for want of sustenance, at length they were all collected together at a place called a Viskana, about nine miles above Albany which was at that time a wilderness a lonely obscure place where we will leave them for a season and give some account of ourselves

And first we were a poor sinful wretched people scattered over these mountains and valleys having a name to live but were dead without any just foundation of hope and without God in the world <sup>kept</sup> shut in prison and bound by satan many had been heretofore of what is called religion but had learnt by sad experience that they had not found salvation in it and some were almost ready to give up all pretensions to what they had heretofore been very zealous to support and maintain, others were waiting with expectation for the opening of the light of the morning of what they called the glorious day when every one should sit under his vine and fig tree and have none to make him afraid - and some who are now believers had little or no concern about these things. In this Promiscuous Mass we were found at the morning of the day of judgment - which we found to be the case when we came before mother and the Elders thus we see that we

we were the very objects that mother and the elders  
left their native land to seek and if possible to save.  
Early in the spring of the year 1780 there was a report  
circulating concerning a strange people discovered in the  
wilderness not far from Mahanoy who appeared  
exceeding religious but in their forms and manners could  
not be comprehended - and that there was a woman  
with them that was called Mother - that all confessed  
sins to her or to one another that spoke many  
languages and was able to tell to all people their sins.  
these reports occasioned much tumult among all ranks  
of people and many conjectures was in circulation, but  
were terrified and frightened; but others had for some time  
been possessed with a belief that God was about to bring  
to pass his work his strange work it was hard for such  
to fight against the reports we heard of the people - but  
in a short time people from New Lebanon began to visit  
them and some from Hancock Pittsfield and other places  
which greatly increased in the month of June and July  
in the course of which time we conclude hundreds had  
believed the doctrines preached by them which were  
these (viz) Firstly the necessity of confessing all actual  
sin in our knowledge and utterly forsake it - secondly  
to restore where we had wronged any of our fellow  
men - and take up the cross and follow Jesus Christ  
in the regeneration - and likewise a temporary line of  
order given for the protection of all untill our  
hearts might be prepared by the increase of the  
power of the gospel - to be joined together in the order  
we now stand and such was the effect upon those  
that





Mother and the Elders alleging that they were emi-  
saries from great Brittain sent to overthrow the cause of  
liberty as they termed it - which they were a fighting for - but  
to be short in the matter the authority took the matter into  
consideration and cast Mother and the Elders with a number  
of the brethren into prison in the city of Albany - this did not  
altogether satisfy their rage, Mother was threatened with ban-  
ishment from off the continent but finally she was sent to  
Doughkeppie and confined in prison there -  
These things new and unexpected brought great tribulation  
upon us who were like infant children - who was ~~unacquainted~~<sup>unacquainted</sup>  
unacquainted with the rough hand of persecution - but as it  
was in the days of the apostles when Peter was shut  
in prison prayer was made for him - so at this time no  
doubt by many - and God most wonderfully overruled not  
withstanding all this rage we were allowed to visit them  
and carry our contributions for their support - but finally  
some time later in the fall they were all discharged  
without a formal trial - the winter following there was  
<sup>again</sup> liberty to go up to the House of the Lord and keep the  
feast of tabernacles and the promise of God was verified  
by such plentiful showers of rain from heaven as never  
was distilled before since the days of Christ and the  
apostles - the <sup>gifts</sup> were displayed by severity against sin  
by charity to the souls and bodies of the brethren and sisters  
and little children and by joy ~~unappealable~~<sup>unappealable</sup> and full of  
glory by miraculous gifts of healing and by love unfeigned  
with increase of faith and further understanding in the way  
and manner of the work of God - sometime in the month  
of May following Mother with the Elders set out on a  
journey suddenly and unexpected to all -



(but ~~was~~ believe by the revelation of God) and trav-  
ailed a circular road and stayed a few days at a place  
then called Taconick mountain from thence to Enfield  
and from thence to Harvard in the County of Worcester  
Massachusetts, where they continued about fifteen months.  
their first labours at this place was with <sup>the</sup> deluded follow-  
ers of the Deceiver, known by the name of Ireland ~~and~~  
the greater part of them was reclaimed who received the  
testimony of the Church, confessed their sins and apparent-  
ly set out to serve God in conformity to the doctrines  
and order taught by them. In this term of time the  
brethren from all parts were allowed to assemble and  
visit them. the rumour of the Church immediately  
spread abroad in the neighbouring towns which had  
the same effect as before sited in the State of  
Newyork and neighbourhood. some were excited  
from principles of concern on account of their sal-  
vation while others were filled with envy on account  
of false reports which were circulated by  
the ungodly and ~~followed~~ them to every place as they  
continued in the body - but of the former description  
were a number at Peterham several families in  
the course of the summer were made ~~obedient~~ to  
the faith - but the people of that place in general  
greatly reprobated and hardened the winter following  
Mother with the Elders and a number of the brethren  
went to this place to visit their believing  
children - and persecution which every where awaited  
them was here ready to display its malignity a large  
company of the uncircumcised sons of belial assembled  
and with all the rage and spite of their ad-

Chapter

Master or father the Devil they fell upon the only  
innocent children of God on earth and like hungry  
devouring wolves or dogs whipt mawled and bruised  
and beat in such manner as would in common cases  
almost stagger credibility there with respect to Mother  
deserves the united censure of all intelligence  
great God - as vengeance alone appertaineth to the do  
with them as seemeth the best these ungodly crea-  
tures were now exercising and adorning out their cursed  
spite upon the only object of female innocence on  
earth so far as we know soon after they returned to  
Harvard to the great satisfaction of the brethren -  
these things were transacted in the month of  
January in the year 1792 through all these tribula-  
tions they were more than conquerors and did rejoice  
that they were counted worthy to suffer shame for  
Christ and the Gospels - at this time the gospel  
was continually a spreading numbers were added  
daily they continued at Harvard untill the month  
of the next September but some time before they  
left this place Persecution here<sup>th</sup> shewed his horrid  
head it was reported by those who were present  
that some hundreds were assembled at one time  
and the Elders and brethren were barbarously be-  
at beat bruised and whipt and abundance of blood  
shed - thus we may begin to see a little of the  
expenditure that our parents were at for our salvation  
soon after they left this place and went to Springtown  
Connecticut - where multitudes of all Denominations  
assembled - and in general appeared to be the most  
abandoned reprobate except who were believers before

Notwithstanding



Notwithstanding there was a great testimony in this place  
against sin and also much teaching and doctrine - as in  
many place in America - They continued there about the  
space of ten days - and departed to Windham at this  
place a short stay about four days in this town there  
was a great gathering of the people especially on the  
sabbath day - who were left without excuse for the way  
of life was made known to them in the most clear  
manner and attended with power from the mouth of  
elder James and elder Joseph and others -  
From thence to Springfield and again were Driven by  
the violent rage of the wicked out of this place to  
Springfield where they tarried through the winter where  
believers from all parts assembled - to hear the word  
of the Lord at this place also was Displayed the  
wonderful works of God by gifts of the holy Ghost  
by searching out sin and purging away iniquity -  
from the souls of those who had been captivated  
by it and all those who were sincerely inclined after  
the way of God were at this place comforted and  
built up in their most holy faith - but here as in all  
places - the spirit of opposition appeared and began  
to lighten with great swelling words - and a large  
number of people had combined together and agreed  
to exercise themselves upon the Church with the  
utmost barbarity - and had formed themselves into  
a company and set out with a full determination  
to execute their wicked design but Mother and the  
Elders being informed of the matter - sent Father James  
and some of the brethren with him to labour with  
Some of the principle men of the town and by

the wisdom and power of elder James these men were overcome - and by their influence this unlawful assembly dispersed - as reported by themselves to this day - From this place they departed in the spring of the year 1753 and went to Harvard to visit the brethren there where they made but a short stay. of this journey. we are not able to give any particular account - but some time in the month of July they arrived at Richmond in the County of Berkshire - to the greatest satisfaction of all true hearted believers - at which place and in the neighbourhood they stayed about three weeks - at this place also there arose the utmost opposition and tumult among the unclean - who assembled in riotous gangs - seeking occasion against them and forging all manner of lies and mischief that lay in the power of evil to invent and as we have above hinted satanic Rathbun was a bloody persecutor we will now give the reasons - this wicked old Deceiver and servant of sin and Satan who had in the beginning of the work of God pretended to believe and was one of the first that went to visit the Church - and brought a report in favour of them and did venture to say before a great assembly of people that he would as soon speak against the holy ghost as against them or the spirit they were actuated by - and he did use his influence for a time among his acquaintance family and friends to believe and obey the Gospel - which they preach and it was evident by his behaviour in many respects that the man was greatly altered - his conversation very different and



and in all manner of his deportment - but more especially he had received the visible power of of God - appearing upon his body which his proud heart was unreconciled unto but in the space of one or two months he was heard to utter blasphemous speeches against the power of God and the people - and from that time set himself against the work of God - calling it the work of the Devil - and had at all times and upon all occasions appeared almost outrageous against it - so at this time he was completely filled by the influence of the spirit of all evil to fight against <sup>the</sup> spirit of all good consequently at this event he embraced the opportunity to display his malignity not only against the innocent and only people of God on earth but upon one of his offspring his son and namesake - who was pleading the diffused cause of Christ in opposition to the wicked designs & plots of the apostate which enraged him to that degree that he smote him on the head with a long cane which penetrated through the skin to the bone and caused the blood to flow in streams to the ground - this was transacted in Hancock at the house and in the presence of the writer - and a numerous assembly of believers <sup>and unbelievers</sup> who are to testify to the truth of what is asserted - Thus we have given the reasons of the above assertion - that Valentine Rathbun was a bloody persecutor but this was not all - he with a number of his

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Description breathing out threatnings and slaughter-  
entered unjust complaints to the authority against  
the elders who immediately took them into custody  
who were charged with the breaches of the law in  
several instances and were by false witnesses  
found guilty and fined - but for further information  
respecting this matter - it was on account of their  
testimony which they affirmed by the truth of God  
these wicked designing men - taking occasion by  
their manner of expression and subverting it to  
their ungodly designs effected their purpose <sup>which</sup> - made  
it prophane swearing - for which they were fined  
the process with the fine was twenty Dollars  
but a remark here becomes needful - the two  
men by whose witness the guiltless were punished  
were both vagabonds horse jockys worthless wretches  
as any in the country - one of which was at  
that time guilty of adultery - by the confession  
of a married woman in our order - and  
finally proved to be as great a vagabond as any  
in our acquaintance and soon after quitted the  
country - but a little more with respect to noted  
Valentine not contented with his horrid spite  
exercised upon the elders took upon himself  
to afflict the brethren and entered a complaint  
against a number for breach of peace who were  
tried and cast into prison by the same kind of  
witness as in the former case who was there  
<sup>confined</sup>



confined untill the setting of the court and then by  
those unprincipled ungodly ruffians dictated by this  
wolf who he had suborned to testify according to the  
malice of his own wicked heart the poor brethren were  
made to appear guilty in the understanding of the  
court - consequently had to suffer the penalty of the  
law the brethren who were the sufferers was  
Samuel Felch Elizar Goodrich and Dias Tich  
they were visited while in prison by a Mather  
and the Elders and many of the brethren this  
persecution took place on account of the testimony of  
the church against sin which at this time was very  
great both by the Elders and brethren once more  
this wolf in sheep's clothing appeared at the head of  
a very large unlawful assembly at the dwelling house  
of Nathan Goodrich in Haverhill where the church  
and brethren were then convened - he  
pretended he had no hand in gathering this mob  
but he had not learned to speak the truth at  
all times the whole matter had the evening  
before been discussed to us by one who was confident  
as one of their company - but he acted as  
the leader of the gang but a conference took  
place between the brethren and some of them  
and in the mean time Valentine busied himself  
in exasperating the minds of the rabble -  
but

but finally he called a vote of the people to know their minds - and after they had signified their minds by holding up their hands he exclaimed with a loud voice in french the voice of the people is the voice of God but he had forgot or did not know we had a frenchman with us at that time who immediately answered in French that the voice of a wicked assembly of people was the voice of the devil - but things was so conducted as to frustrate his design, and without any degree of outrage soon after the church crossed the line into the state of Newyork in order to visit the brethren at Lebanon - but had not been there but a short time before the same spirit of opposition appeared in all its horrid forms where they were beatrified mauls, their bones broken by a band of blood thirsty abandoned murderers hypocrites the people in this place in general are a very singular set of being - noted for their injustice - and had been so often reproved by the brethren - that at this time fully determined to glut themselves with revenge, and being so well prepared by what had been done in Berkshire - that they like greedy dogs fell upon the innocent inoffensive children of God and as been observed broke the bones of some and shamefully threatened the rest but as in all places their main object of spite was Mother -



who was at this time and place the most inhuman  
ly dealt with by words and Deed - these things were  
all transacted under the immediate inspection - if not the  
positive order of a man known by the name of  
Cleaver Grant Egg but as great a hypocrite as his abilities  
will allow of or we are greatly deceived - but finally  
Mother was ~~by a band~~ of ruffians driven out of  
what they called their town - in the most heathenish  
manner - but a day of recompence will come - God  
will bring them with their sins to judgment - about  
the last of August Mother with the Elders arrived at  
Aphauna from which they had been absent two  
years and about four months - from this place  
Mother and Father William never after departed -  
but here gave up their lives in sufferings - no doubt  
a sacrifice to God - but from this time the brethren  
from all parts through the winter, and <sup>the</sup> summer  
<sup>following</sup> ~~until~~ the time of their Decease and were more and  
more established in <sup>the</sup> faith, in this term of time their  
was displayed through the Elders the greatest gifts of  
God in kindness and charity to the souls and  
bodies of believers - but severity against sin with  
the increase of knowledge - and strength against the  
spirit of the world - the flesh and the wicked one but  
Father Williams, <sup>sufferings</sup> increased until the 21<sup>st</sup> Day of  
July and then left the body and went home to  
be with Christ and the holy angels and from  
that time Mother gradually decayed - and on the  
eighth

on the eighth day of September she gave up the Ghost,  
and was carried no doubt in the chariots of God by  
angels into the holy heavens to live with God in  
the celestial abodes of everlasting joy.

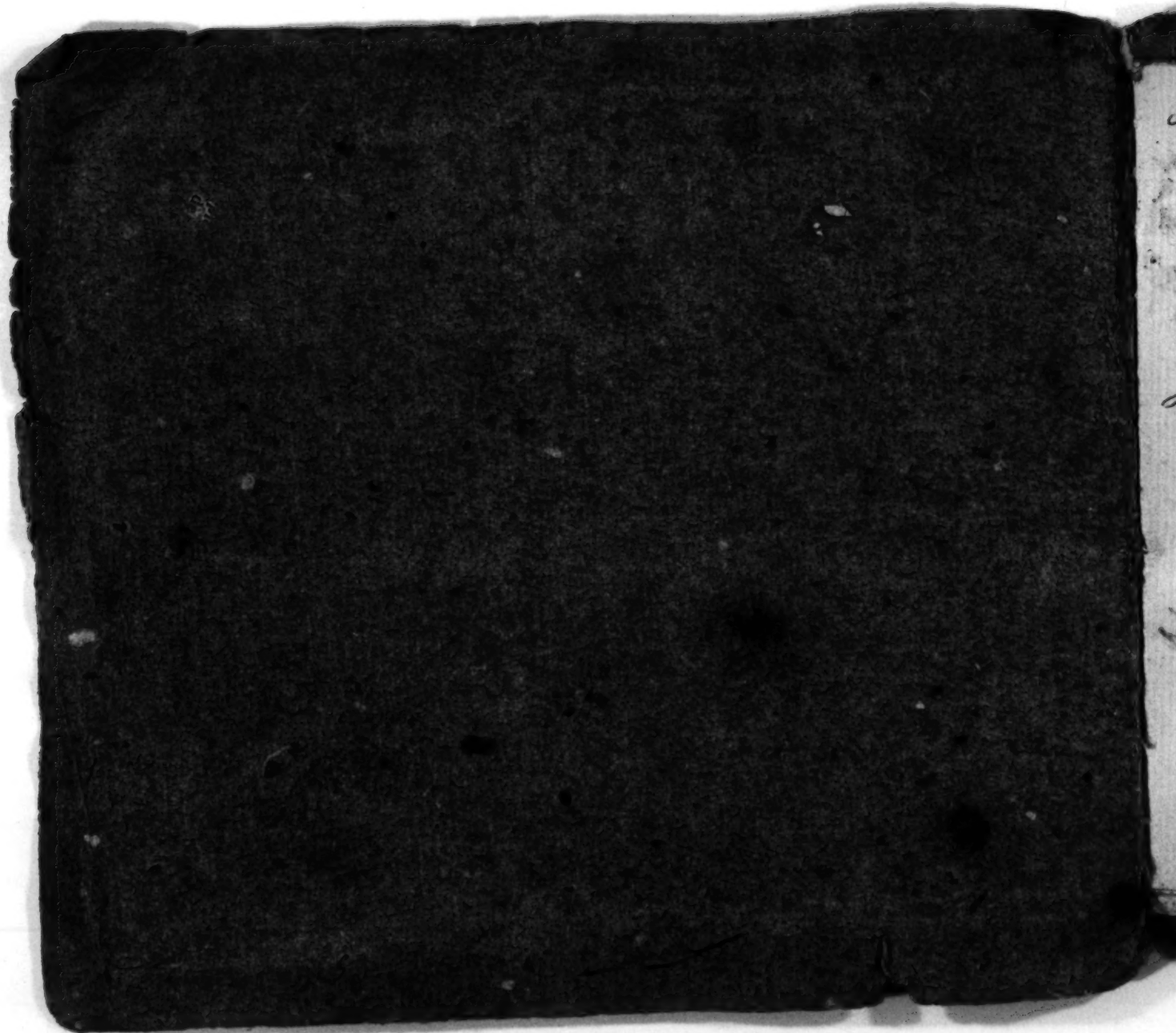
At this time the hearts of all were tried, not  
many who had understanding to know on whom  
the ~~ministration~~ <sup>ministration</sup> would fall, - altho the American  
brethren were mostly attached to Elder James and  
the greater part without doubt by the gift of God  
in their own souls - gave to him with all their hearts,  
without doubt of his being the Lord's anointed; but his  
brethren from the old country - refused subjection to him  
these things were prudently kept secret for a season -  
from the body of the brethren - but finally some time  
in the winter were made public by father James -  
after he had made sufficient labours with them - and  
felt himself discharged by the gift of God in his own  
soul; all this attended to increase the faith of all  
true believers in him, that he was the first born  
son - brought forth by Father in the strength of  
God - which was manifested through the whole period  
of his life and ~~administration~~ <sup>and we believe in some of the greatest things ever will</sup> - and we believe the  
~~greatest man of God ever on earth before~~ <sup>greatest man of God ever on earth before</sup> he hereafter  
he continued at Niskana from the time of Mother's  
decease till winter in which time the brethren visited  
him from all parts and always found him clothed  
in the robes of righteousness - full of love and charity  
and gifts of the holy ghost and continually increasing



in them- untill some time in the month of  
January 1780 he left this place- and came to ~~Lebanon~~  
Lebanon and Hancock to visit the brethren- and  
continued his journey to Enfield and from thence to  
Harvard and other places to the eastward and  
retained back to Niskana in the month of March-  
where he continued untill <sup>some</sup> <sup>times</sup> in the summer-  
then made his second visit to Lebanon and Hancock  
breaking the bread of eternal life- from house to  
house- and all places where any good degree of order  
was kept- both old and young was united to him  
with all their hearts- especially our children but  
alas where be they now- and what is the cause- before  
he departed he communicated to us a gift he felt  
for us the people of Hancock to build a meeting  
house and then returned to Niskana- He made his  
third visit in our neighbourhood- In all his visits with  
us the word of the Lord flowed from him like a  
mighty river, but he often advertised <sup>us</sup> of a day near at  
hand, of a famine not of bread and water but of hearing  
the word of the Lord- which is come to pass without the  
least variation, of a tittle- whereby the faith of every  
good believer is strengthened- but would be glad as he  
said to go any distance to hear it, as we did then.  
Afterwards as we are not able to give but a brief  
account of his life and ministrations- he went from  
place to place to almost every part where any  
pros

professed faith in the work of God - at all times  
and <sup>all</sup> places clothed with the power of God full of  
the holy spirit - and word of life searching and  
purging out all sin - and all things found to be  
wrong among the people; strengthening the weak  
and comforting the broken hearted - and fearfully  
reproving the disobedient but some time towards  
the latter part of the winter in the year 87 he  
began to complain of inward weakness of body  
attended with a violent cough which tended to a  
gradual decay which continued untill the 22 day  
of July then gave up the ghost - at Enfield in the  
State of Connecticut - thus terminated the temporal  
life of our great Father whose name and memory  
shoul<sup>d</sup> be perpetuated to succeeding generations  
time without end





A Short information of what we believe of the  
dispensations of Gods grace to fallen man  
and in what manner they have found  
acceptance with God and Salvation from sin  
in former dispensations with particular  
reference to the present display of Gods  
grace unto us and in what manner we find  
acceptance with God and hope of eternal  
Life thro our Lord Jesus Christ in obedience  
to the gospel of his present appearance



ist We believe that the first Light of  
Salvation was given or made known to the  
patriarchs by promise and they that believed  
in the promise of Christ and were obedient  
to the command of God made known unto  
them were the people of God and were  
accepted of God as righteous or perfect  
in their generation according to the  
measure of Light and truth manifested  
unto them which was as waters to the  
ancies signified by Ezekiel's vision of  
the holy waters (chapter 47th) and altho  
they could not receive regeneration or  
the fulness of Salvation from the fleshly  
or fallen nature in this life because the  
fulness of time was not yet come that  
they should receive the baptism of the  
holy ghost and fire for the destruction of  
the body of sin and purification of the  
soul but Abram being called and

Chosen of God as the father of the faithful was received into covenant relation with God by promise, that in him and his seed which was Christ all the families of earth should be blessed and these earthly blessings which were promised to abraham were a shadow of gospel or spiritual blessings to come and circumcision though it was a seal of abraham's faith yet it was but a sign of the mortification and destruction of the flesh by the gospel in a future day observe <sup>circumcision</sup> cutting of the foreskin of the flesh did <sup>not</sup> cleanse the man from sin but was a sign of the baptism of the holy Ghost and fire which is by the power of God manifested in divers operations and gifts of the Spirit as in the days of the apostles which does indeed destroy the body of sin or fleshly nature and purify the man from all sin both soul and body so that abraham though in the full



faith of the promise yet as he did not receive  
the substance of the things promised his  
hope of eternal Salvation was in Christ  
by the gospel to be attained in the resur-  
rection from the dead

2<sup>d</sup> the second dispensation was the Law  
that was given of God to Israel by the  
hand of Moses which was a further  
manifestation of that Salvation which  
was promised through Christ by the gos-  
pel in the order and ordinances which was  
instituted and given to Israel as the Church  
and people of God according to that dispen-  
sation which was as waters to the knees  
& Ezekiel 4<sup>th</sup> by which they were distinguish-  
ed from all the families of the earth for  
while they were strictly obedient to all  
the commands ordinances and Statutes that  
God gave them they were approved of  
God according to the promise for Life and  
blessing was promised unto them in the

Line of obedience cursing and death in  
disobedience for God who is ever jealous  
for the honour and glory of his own great  
name always dealt with them according to  
his word for while they were obedient to the  
Command of God and purged out Sin from  
amongst them God was with them according  
to his promise But when they disobeyed the  
Command of God and committed Sin and  
became like other people the hand of the  
Lord was turned against them and these  
evils came upon them which God had threat-  
ened So we see that they that were wholly  
obedient to the will of God made known  
in that dispensation were accepted as  
just or righteous yet as the dispensation  
was short they did not attain that Salvation  
which was promised in the gospel so that  
as it respected the new birth or real puri-  
fication of the man from all Sin the Law  
made nothing perfect but was a shadow  
of good things to come their only hope of



faith at the warm seat. 1. 1. 1.  
eternal redemption was in the promise of  
Christ by the gospel to be attained in the  
resurrection from the dead acts of the  
apostles 2, 4th 6 & 7th  
3rd the third dispensation was the gospel of  
Christ's first appearance in the flesh and  
that salvation which took place in conse-  
quence of his life death resurrection and  
ascension at the right hand of the father be-  
ing accepted in his obedience as the first  
born among many brethren he received  
power and authority to administer the power  
of the resurrection and eternal judgment  
to all the children of men so that he became  
the author of eternal salvation to all that  
obey him and as Christ has this power in  
himself he did administer power and author-  
ity to his Church at the days of pentecost  
as his body with all the gifts that he  
had promised them which was the first  
gift of the holy ghost as an indwelling  
comforter to abide with them forever

and by which they were baptised into  
Christ's death death to all sin and were  
in the hope of the resurrection from the  
dead through the operation of the power  
of God which wrought in them and as  
they had received the substance of the pro-  
mise of Christ come in the flesh by the gift  
and power of the holy ghost they had pow-  
er to preach the gospel in Christ's name  
to every creature and to administer the  
power of God to as many as believed and  
they were obedient to the gospel which  
they preached and also to remit and retain  
sin in the name and authority of Christ  
on earth so that they that believed in the  
gospel and were obedient to that form  
of doctrine which was taught them by  
denying all ungodliness and worldly lusts  
and became entirely dead to the Law by  
the body of Christ or power of the holy  
ghost were in the travail of the resurrection  
from the dead or the redemption of the body



So that they <sup>who</sup> that took up a full cross  
against the world flesh and devil and  
who forsook all for Christs sake and follow  
ed him in the regeneration by perseverance  
ing in that line of obedience to the end  
found the resurrection from the dead and  
eternal salvation in that dispensation but  
as the measure of that dispensation was only  
as waters to the lines the mystery of God not  
finished but there was another day proph-  
sied of called the second appearance of  
Christ or final and last display of Gods  
grace to a last world in which the mystery  
of God should be finished as he has spoken  
by his prophets since the world began  
which day could not come except there  
was a falling away from that faith and  
power that the church then stood in in  
which time anti christ was to have his  
reign whom Christ should destroy with  
the Spirit of his mouth and brightness  
of his appearance which falling away began  
soon after the apostles and gradually incre-  
ased in the church until about four.

hundred and fifty seven years from  
 Christs birth or thereabouts at which time the  
 power of the holy people or Church of Christ  
 was scattered or lost by reason of transgre-  
 sion and anti Christ or false religion got  
 to be established since that time the witnesses  
 of Christ have prophesied in sackcloth or under  
 darkness and altho many have been faithful  
 to testify against sin even to the laying down  
 of their lives for the testimony which they held  
 so that God accepted them in their obedience  
 while they were faithful and just to live or  
 walk up to the measure of light and truth  
 + of God revealed or made known unto them  
 but as it is written that all they that will live  
 Godly in Christ Jesus shall suffer perse-  
 cution and so it has been and those faith-  
 ful witnesses lost their lives by those fal-  
 ly called the church of Christ which is  
 Anti Christ for the true church of Christ  
 never persecuted any but were inoffensive  
 harmless separate from sin for the true  
 Church of Christ taking up their cross against  
 the world flesh and devil and all sin  
 living in obedience to God they earnestly



contend for the same therefore it may be  
plainly seen and known where the true  
Church of Christ is but as it is written  
anti christ. or false churches should pre-  
vail against the saints and overcome them  
before Christs second appearance 2 thess  
11 & 3rd Let no man deceive you by any  
means for that day shall not come exc.  
cept there come a falling away first and  
that man of sin be revealed the son of per-  
dition revelations 13th & 14th and it was giv-  
en unto him to overcome them and power  
was given him over all kindreds tongue  
and nations and this is the state Christ pro-  
phesied the world of mankind should be  
in at his second appearance Luke the 17  
26 and as it was in the days of noe so shall  
it be in the days of the son of man verse  
30 even so shall it be in the day when the  
son of man is revealed plainly referring  
to his second appearance to consume or de-  
stroy anti christ and make a final end  
of him and establish his kingdom upon  
earth for as the revelation of Christ  
must be in his people whom he had  
chosen to be his body to give testimony

of him and to preach his gospel to a  
Lost world

4th the fourth dispensation or day is the  
second appearance of Christ on final or  
Last display of Gods grace to a Lost  
world in which the mystery of God will  
be finished and a decisive work to the  
final Salvation or damnation of all the chil-  
dren of men which according to the prophe-  
cies rightly calculated and truly understood  
began in the year of our Saviour Jesus Christ  
1747 See Daniel and the revelations in the  
manner following ist to a number in the  
manifestation of great, Light and mighty  
trembling by the invisible power of God:  
and visions and revelations and prophecies  
which has progressively increased with ad-  
ministration of all those Spiritual gifts  
that was administered to the apostles at the  
day of Pentecost which is the Comforter that  
has led us into all truth which was promis-  
ed to abide with the true Church of Christ  
unto the end of the world and by which  
we find baptism into Christ death death  
to all Sin become alive to God by the power



of Christs resurrection which worketh in us mightily by which a dispensation of the gospel is committed unto us and we be unto us if we preach not the gospel of Christ for in finding so great a salvation and deliverance from the Law of sin and death in believing and obeying this gospel which is the gospel of Christ in confessing and forsaking all sin and denying our selves and bearing the cross of Christ against the world flesh and devil we have found repentance of all our sins and are made partakers of the grace of God where in we now stand which all others in believing and obeying have acceptance with God and find salvation from their sins as well as we God being more spec-<sup>ial</sup>ter of persons but willing that all should come to the knowledge of the truth and be saved thus we have a short information of what we believe of the dispensations of Gods grace to mankind both past and present and in what manner the people of God have found justification or acceptance with God which was and is still in believing and obeying the light and truth of God revealed or made known in the day or dispensation

in which it is revealed for as the wrath  
of God is revealed from heaven against  
all ungodliness and unrighteousness of men  
who hold the truth in unrighteousness or  
live in any known sin against him so  
his mercy and grace is towards all those that  
truly fear him and turn from all their sins  
by confessing and forsaking and repenting  
which is the way and manner in which all  
must find the forgiveness of their sins and  
acceptance with God through our Lord Jesus  
Christ or finally fall of the grace of God  
and that Salvation which is brought to  
light by the gospel but to conclude in  
short as we believe and do testify that  
the present gospel of Gods grace unto  
us is the day which in the Scripture is  
spoken or prophesied of as the Second ap-  
pearing of Christ to consume or destroy  
anti Christ or false religion and to make  
an end of the reigning powers of sin for  
he that committeth sin is the servant of  
sin and Satan over the children of men



+ and to establish his kingdom and that righteousness that will stand forever and that the present display of the work and power of God will increase until it is manifest to all which it must be in due time for every eye shall see him and he will reward every man according to his deeds and none can stand in sin or unrighteousness but in that righteousness which is pure and holy even without fault before the throne of God which is obtained by grace through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ in denying all ungodliness and worldly lusts by confessing all sin and taking up the cross of Christ against the world flesh and devil we desire therefore that the children of men would believe the testimony of truth and turn from their sins by repentance that they might obtain the mercy of God and salvation from sin before it be too late.

a Letter from James Whitaker  
minister of the gospel &c

I have <sup>wrote</sup> to you a Letter in answer to a  
Letter you wrote to me last winter wherein  
in I have signified my mind partly to  
you it remains now that I declare unto  
you my whole heart which I cannot tell  
at present but it will be a final close be-  
tween you and me through time and eter-  
nity flattering titles I am not about  
to use towards you nor to sooth you with  
lies but with the truth will I come forth  
whether you hear or whether you forbear  
be not so unwise as the Scribes and pharisees  
who said to Christ thou bearest record of  
thy self thy record is not true while I live  
till I tell you what God has done for my  
Soul blessed be God forever more  
who has Separated me from my mothers  
womb and made me a minister of the  
gospel in the day of Christs Second  
appearance all earthly profits and pleas-  
ures all earthly generations and prople



gations which are the delights of all men  
in their natural birth professor and pro-  
fane all these I say have I forsaken for  
Christs sake and I have already re-  
ceived an hundred fold in this present  
time according as the holy Son of God pro-  
mised in the day of his first appearance  
and much more abundantly a death to  
the mass of sin have I found a total spoli-  
ing of the strong mans goods and redem-  
tion from the bondage of corruption  
which is that fornicatory propensity to in-  
ordinate desire of copulation with wo-  
men which has not been understood in  
that sense for many ages but now is  
manifest to all them that believe  
and obey the gospel which God has com-  
mitted to my trust. I daily feel a pour-  
tain of pure life joy and heavenly glory  
flowing in my soul like a river of li-  
ving water pure and clean my soul is  
constantly replenished with rich sup-  
plies from the heavenly glory and my

111. I have a faithful  
heart incessantly flowing with Charity and bene-  
volence to all mankind with a broken heart  
God has blessed me and the image of the Lord  
of glory is formed in my Soul plenty of the  
dew of heaven is distilled in my Soul from  
day to day and the divine nature doth unfold  
me like a delightful Sea of pleasant waters full  
of glory what think ye if I were to seek  
friends in this world should I not cleave to  
my own blood should I not make you the object  
of my first pursuit but I am weaned from all  
terrestrial connexion and in Sion hereafter I have  
joined the hosts of heaven with open visions  
do I behold the angelic company of the Spiritual  
world and join the melodious Songs of the new  
jerusalem why tell ye me of your increasing  
and multiplying after the flesh your vessels  
are marred with the potters hands and they must be  
made over again by regeneration or go down  
to the pit say ye it is a command to increase  
and multiply but I say it never was a command  
to corrupt the earth and fill it with a double  
condemnation and thus plead the command of  
God to increase and multiply as though you had  
been doing his will God has given me the power  
to increase and multiply in its true typical



and evangelical sense which I go forth to do I have  
regretted many thousands of children and reject  
Shed them with many good things I hate your  
fleshly lives and your fleshly generations  
and increasing as I hate the smoke of the  
bottomless pit and your pleading the command  
of God to increase and multiply to cover your  
doubtful corruptions and inverting the order  
of heaven think ye that I will Look towards you  
while you live after the flesh defiling your selves  
with effeminate desires and profaning the  
command of God for a cover it is our power  
indeed to help you greatly in a temporal  
sense and many others who live as corrupt  
lives as you do this day as much without  
God in the world but He it knoweth unto you  
and all others that I will not do it except you  
for sake your wicked lives and serve the living  
and true God which I have no expectation  
you will do if I should now wish and cherish  
you as a tender father does his children  
stay in England till you go down into your  
grave as long as you are for following  
natural generation and the course of this

It were useless to be warned by a faithful  
world I know that your greatest oppressor  
is your Sinner after the flesh which  
is your own choosing and is the very reason  
why I will not help you tho I have it in my  
power away with you. Looking towards  
me for help since you are sunk in my soul  
for your disobedience to God and your ly-  
ing hope that you are in favour with him  
while you corrupt the Law and trample the  
gospel under foot were it so indeed that  
you had it in your hearts to turn to God and  
obey the gospel I would look towards you with  
charity and compassion and would take care  
of you soul and body but that is far from you  
and it is in your hearts to enlarge your liber-  
ty after the flesh and to provide livings for your  
selves and your posterity therefore you are but  
a stink in my nostrils instead of having the par-  
don of your sins you are deceived and I feel  
you are powerless alienated from the life of  
God and become carnal sensual unwise there-  
fore as you have chosen your own ways see  
what the God you serve will do for you  
and your false hope what they will bring



Saturday which was the 1st of 17. 11

you to all we that are of that are community that  
know hope God in Spirit and rejoice in Christ  
Jesus being separated from all effeminate  
desires and sensual pleasures we are possessed  
one of the only hope of eternal life my God  
has delivered me redeemed my soul filled  
it with heavenly glory and the power of an  
endless life as well as made me able to help  
many in temporal sense and you might have  
been sharers with me in all this unmerited  
munificence had you obeyed the gospel with  
me, as therefore you have forsaken God  
so I also forsake you and will never give  
you any encouragement to come to this Land  
till once for all you resolve to turn to God  
and obey the gospel I feel the compassion  
of God to warn you what you are losing  
in this great day of the Second appearance  
of the Son of man you are losing no less  
than the only means of Salvation that ever  
will be offered again in this world the power  
of the gospel does prosper in my soul in  
bowels of charity and compassion for the  
poor lost children of men and I would

that you would be warned by a faithful  
+ friend, not to outstand the day of Gods fi-  
nal visitation for the sake of your false  
hopes which will leave your souls deso-  
late and barren or for the fading thing  
of this life which are but vanity and  
excitation of spirit & that you would  
hearken for there is the same door for  
your escape as for the rest of the children  
of men, at which door if you enter I feel  
to receive you with charity and the Ser-  
vice of this Letter is the Charity of God  
for your souls and his abhorrence of your  
false hopes

This from James Whitaker, minister of the  
gospel in this day of Christs second  
appearance to his natural relations in  
England Dated October the 9th 1783



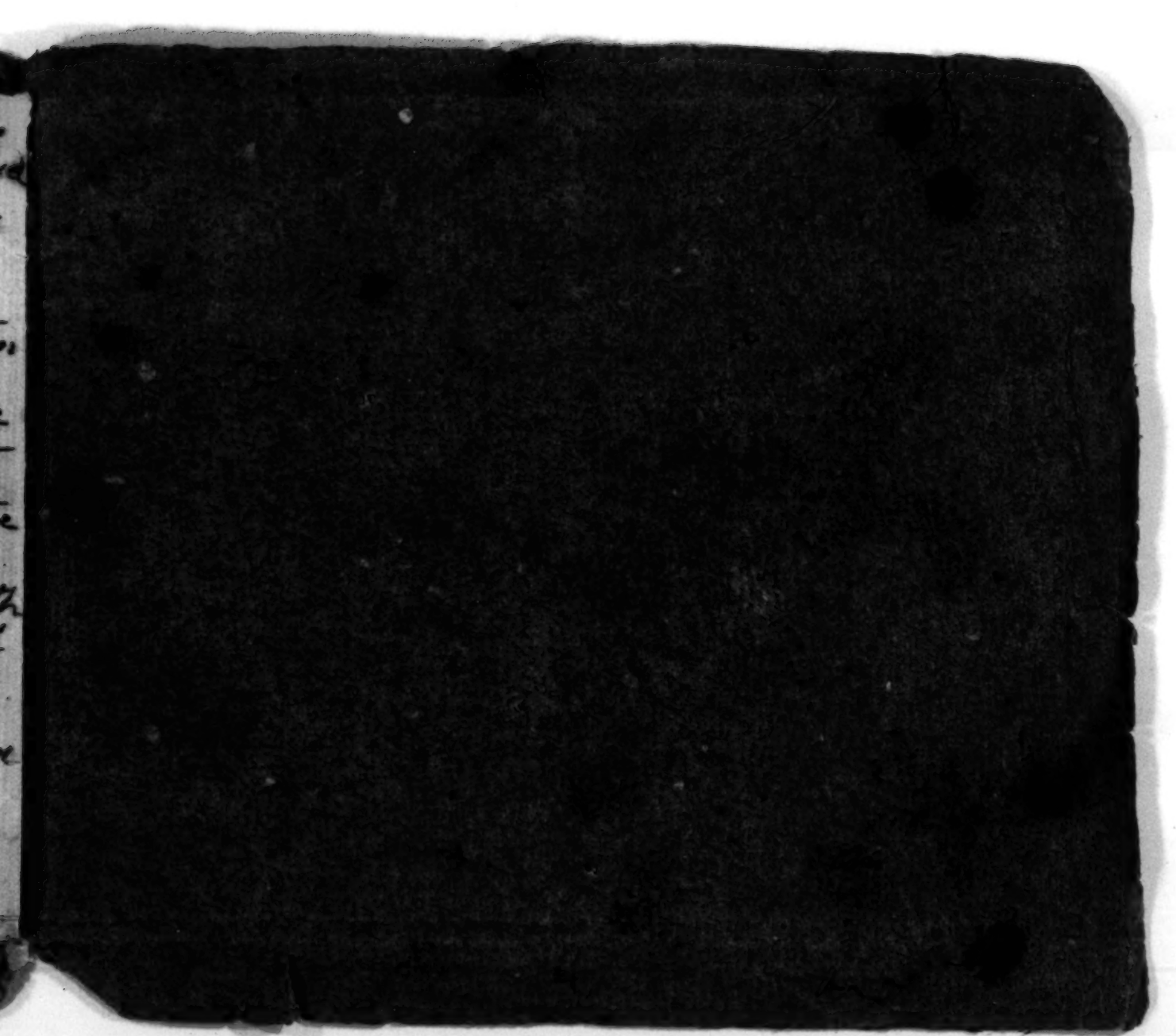
Peace I leave with you my peace I give  
unto you not as the world giveth give  
I unto you let not your heart be trou-  
bled neither let it be afraid  
if the world hate you ye know it hated me  
before it hated you  
if you were of the world the world would  
love his own but because ye are not  
of the world but I have chosen you out  
of the world therefore the world hateth you  
this the people saw and understood it not  
neither said they so in their minds that  
his grace and mercy is with his Saint  
and that he hath respect to his chosen  
thus saith the almighty Lord have I not  
prayed you as a father his sons as a mo-  
ther her daughters and a nurse her young  
babes  
that ye would be my people and I should  
be your God that ye would be my  
children and I should be your father

and therefore I say unto you O ye hear  
then that hear and understand Look  
for your Shepherd he shall give you  
everlasting rest for he is nigh at hand  
that shall come in the end of the world  
be ready to the reward of the kingdom  
for the everlasting light shall shine  
upon you for ever more

flee the shadow of this world receive  
the joyfulness of your glory. I testify  
my Saviour openly  
receive the gift that is given you  
and be glad giving thanks unto him  
that hath called you to the heavenly kingdom  
wonder now by thyself how great fruit  
of wickedness the origin of evil seed  
hath brought forth  
and when the ears shall be cut down  
which are without number how great a  
floor shall they fill



wherefore take unto you the whole armour  
of God that ye might be able to withstand  
in the evil day and having done all to stand  
stand therefore having your loins girt  
about with truth and having on the breast  
plate of righteousness  
and your feet shod with the preparation  
of the Gospel of peace  
above all taking the Shield of faith where  
with ye shall be able to quench all the  
fiery darts of the wicked  
and take the helmet of Salvation and the  
Sword of the Spirit which is the word of  
God  
peace be to the brethren and Love with  
faith from God the Father and the Lord  
Jesus Christ  
grace be with all them that Love our  
Lord Jesus Christ in sincerity Amen





The Following modes of address is recommended for Believers

A. and B.

A. Brother B. I am glad to See you; how do you do?

B. I am comfortable Brother A. and I hope you are well.

A. I am very comfortable.

C. and D.

C. Brother D. you are welcome here; I hope I see you in good health.

D. I am as well as common, and how do you do?

C. Very comfortable and very glad to See you.

D. And I am very thankful to See you too.

E. and F.

E. Well Brother F. how are you to day?

F. I am as well as usual; are you well?

E. Very well.

F. how are all the brethren and Sisters?

E. They are all well—How is your family?

F. they are generally comfortable.

Again

Mother I am thankful to See you—I hope you are well.

I am comfortable—How do you do?

I am very comfortable.

Again

Brethren and Sisters I am glad to See you; how do you all do?

We are all comfortable and glad to See you—How is your health?

It is much better than it has been, so that I feel very comfortable.

Again

Brethren and Sisters you are welcome here—I hope you are all well.

Very well Brother R. and very glad to See you—How do you do?

I am comfortable and glad to See my good brethren and Sisters.

The Ministry being a body Composed of several members and

So also the Elders, Deacons &c there is no impropriety in addressing them  
in their united Capacity, as Ministry or Elders &c. To Say I am thankful to  
See the Ministry I hope the Ministry is or are well—I am glad to See the  
Elders— Are the Elders Comfortable &c But in addressing the members  
of any of these bodies individually; there can be no distinction of terms.



Days to be kept, and Books which are to be read on certain <sup>days.</sup>

The Holy Laws are to be read three years in succession on Christmas day, in commemoration of the Savior.

Then three years read the Holy Laws on the next day following the 28<sup>th</sup> of February, in commemoration of Mother Ann.

The first day of June is to be kept in commemoration of Mother's first born children.

The word of the Lord Almighty concerning the day which He requires His people to keep as a day of thanksgiving to Him and Eternal Wisdom. Which is the sixth day of August.

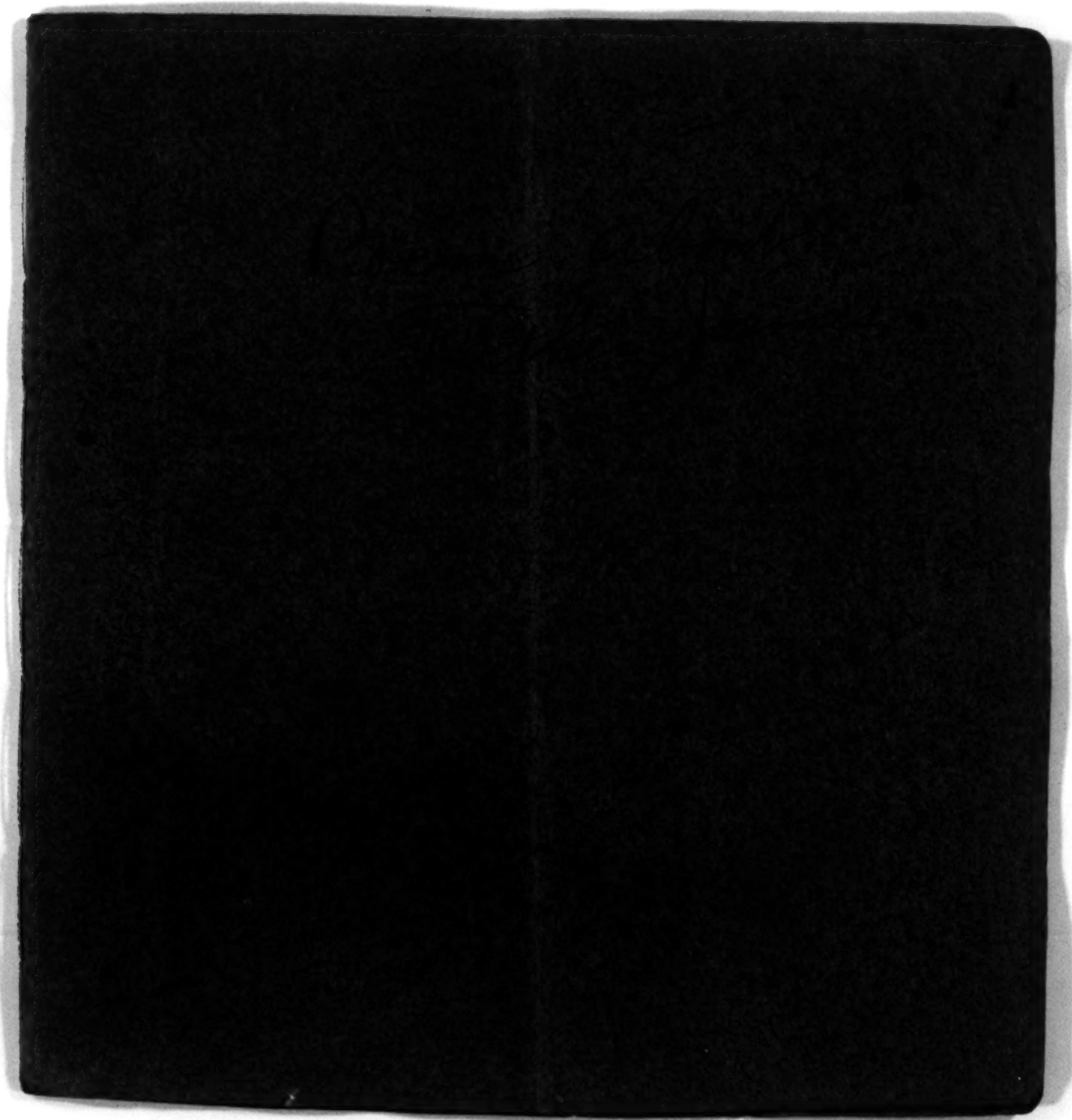
The Church Order Book is to be read once in a year and as much oftener as is necessary.

Mother's Staff of Love is to be read once a year.

The Roaring Song is to be Sung, and the attendant gift gone forth in till some further gift is manifested.

The twenty second of September is the day appointed for the performance of this particular Gift.

~~The Eating and Drinking book is to be read twice a year until the year 1858.~~





1 Behold in past ages when Christ was made known  
That he and the Father was joined in one  
This nearest relation was then shed abroad  
And poorest lost creatures made the heirs of God

2 The power of heaven was sent to mankind  
That their own redemption from sin they might find  
And burst the dark regions wherein they were bound  
Then in a relation with Christ they were found

3 They'd right to the sufferings that still did remain  
Twas the road to glory which they were to gain  
Denying themselves of what Christ did deny  
And over all evil to gain victory

4 So thus in great sufferings our ancients did rise  
They yielded their bodys a free sacrifice  
They travel'd in sufferings till their work was done  
And then join'd their union with Father and Son

5 And thus the Redemption of man was Began  
Christ laid the foundation and suffered alone  
He broke the strong bands of hell and they cry  
O Death where is thy sting and thy victory

- 6 How great is the mystery there's no tongue can tell  
That from this great glory our ancestors have fell  
And wander'd in Darkness for many a year  
But now the bless'd Gospel doth plainly appear
- 7 The glory of heaven is form'd here on Earth  
Mother claims Relation by the Second birth  
And joined her union with Christ the Dear Son  
And we sing their praises unto them as one
- 8 How great was her labour and travel has been  
In sorrow & sufferings & Anguish & Pain  
To open the way that men never had trod  
Away that if travel'd will lead unto God
- 9 How glorious the calling that we have imbroas'd  
Receiv'd from our Mother in the Wilderness  
Where she fled from the rage of the tyrant crew  
And here spread the Gospel that's holy and true
- 10 The rage of the wicked was still more and more  
To persecute Mother on this western Shore  
Professor and profane did all join as one  
To Persecute those that the Gospel did own



- 11 A wonder in Heaven how great was the sight  
Our Mother & Elders the Dragon did fight  
With a rod of iron she wounded him sore  
She neer will be healed through time even more
- 12 With terrible shaking God made himself known  
While thousands did tremble the Gospel did own  
Did own that the Gospel was then shed abroad  
The Second appearing of the power of God
- 13 The Songs of Mount Zion did loudly Resound  
Our natures did tremble and shake at the sound  
Loud sounding Hosannas the Elders Proclaim'd  
Our Mother is worthy of the Blessed Lamb
- 14 She fill'd up her measure of suffering here  
And then took the mansion that God did prepare  
And join'd the Sweet musick and heavenly Chorus  
Glory to the Father when time is no more
- 15 My Soul is enlarg'd I cannot forbear  
To sing of the Elders that Suffer'd here  
That cross'd the wide ocean and came to this land  
And plant'd the Gospel that will have no end

16 Three Elders in Zion and Pillars indeed  
Did bear with our burden till their hearts did bleed  
Reproved us gently and took of our load  
That we might be able to cry unto God

17 In Sufferings Father William would cry unto God  
He feeling the burden of our heavy load  
God laid it upon him our burden to Bear  
To Strengthen our Mother that Suffered here

18 At times he was like to an Angel above  
His Soul it was filled with Raptures of love  
Would cry O my Brethren and Sisters love more  
It cant be sufficient what you had before

19 What Boundless compassion and deep Charity  
Did flow from his Soul in his great agony  
He Suffered in bearing till his work was Done  
And then join'd with Mother forever in one

20 He loved our Mother he loved us all  
Both the rich and the poor the great and <sup>the</sup> Small  
Was filled with comfort was filled with pain  
Fare well Father William till we meet again



- 21 My Soul be awakned Continue thy Song  
O God may thy Blessing now rest on my tongue  
That I may be able to Sound forth thy praise  
And Sing of our Fathers now in the last Days
- 22 There was three in number yet all join'd in one  
Father James he Succeeded and Govern'd alone  
He was like an Angel his heart full of love  
Was wise as a Serpent and meek as a Dove
- 23 His gift was in wisdom the Gospel increas'd  
And thousands were call'd to take of the feast  
With bounteous Supplies the table was spread  
And those were partakers that found they had need
- 24 Was perfect in duty his words were most pure  
The Stout hearted rebel his love would allure  
He quill'd the malice of all wicke'd men  
But few that would Dare for to answer again
- 25 In wisdom he labour'd our Souls for to gain  
The weakest Believer his faith might Retain  
He labour'd in kindness and deep charity  
That those found in Bondage might have liberty

- 26 Salvation from Heaven Did flow from his Soul  
His boundless compassion compassed the whole  
With Heavenly comfort his heart overflow'd  
And we were partakers of Angelick food
- 27 He loved our union he sang us a Song  
O let it be sounded by Every tongue  
And keep it for ever it will be our Praise  
And allways enjoy it the Rest of our Days
- 28 O can it be sounded by a human tongue  
The Angelick glory there was in his Song  
It reached far beyond all the human frame  
Twas the Song of Moses & Song of the Lamb
- 29 How hard was his labour it truly has been  
A wearisome labour a heart trying scene  
To lay a foundation that ever will stand  
And Establish Elders was born in this land
- 30 Father James did labour with a feeling Soul  
To accomplish the matter and to save the whole  
That those that came with him Salvation might find  
He saw there was Danger for they'r left behind



- 31 His love it did flow as the waters did Run  
He taught them the way how to keep their union  
That they with the Gospel might find an increase  
And a further measure they then might embrace
- 32 And thus he fulfilled his great Ministry  
Anointed a number that they might be free  
On them he did lay this great heart trying charge  
The increase of the Gospel must greatly increase
- 33 He suffered and dyed for the Gospel's increase  
To a greater measure he freely gave place  
He laboured through his life our souls for to gain  
And left his life spotless and with out a stain
- 34 My Soul is indebted i Dont feel Released  
Father Hocknel is worthy of having a Place  
Among our dear Fathers that Suffered here  
Was one of the Pillars that God did Prepare
- 35 It was from the begining he sought for to know  
What God Required of him and what he should do  
For to Build up Zion and the work of God  
And then it was told him and he understood

36 There is need of Support for a foreign voyage  
That the Gospel might flourish & greatly enlarge  
Mother told him that he must surely obey  
Theres Souls that is called in America

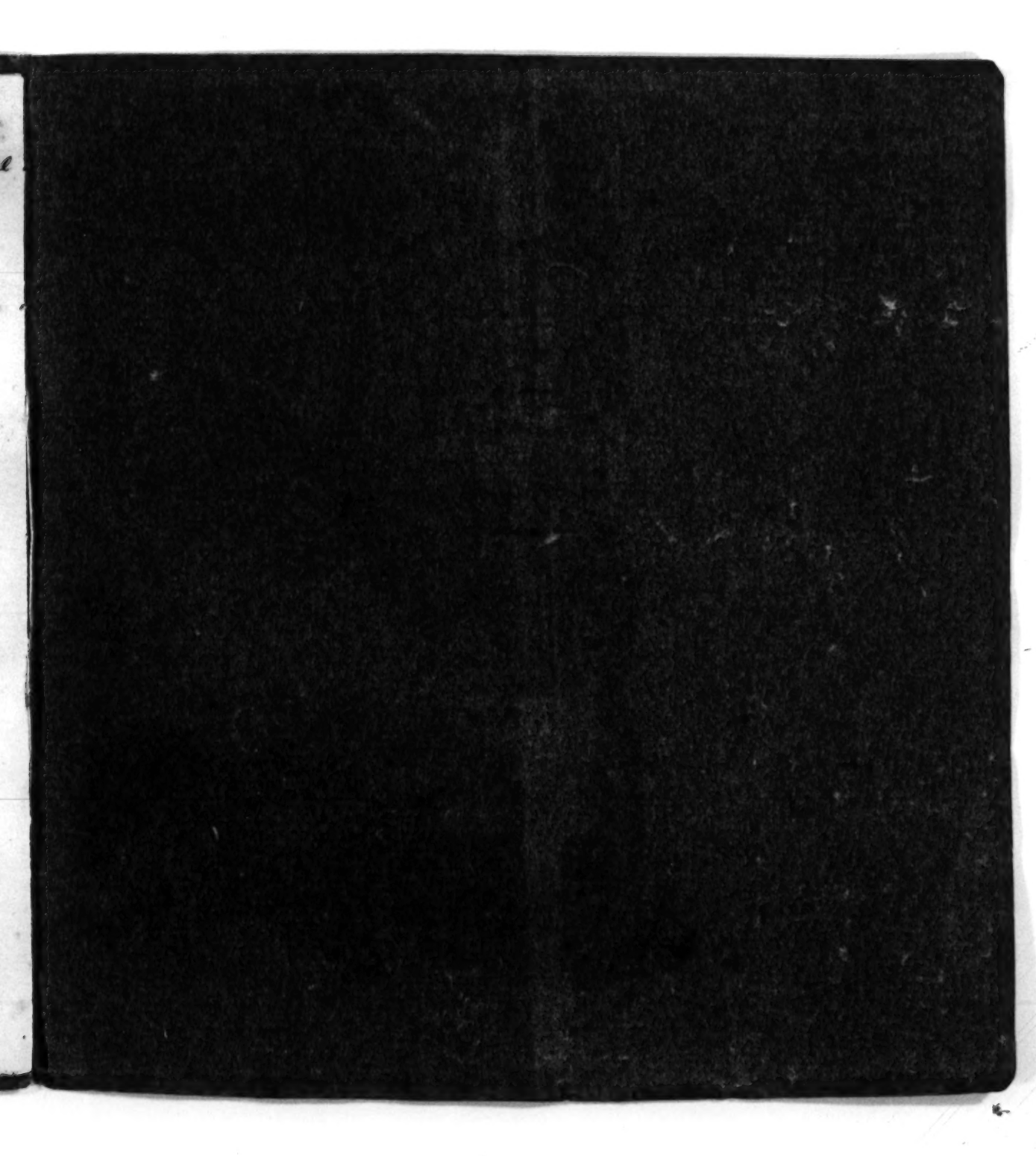
37 He no sooner heard it but freely gave all  
That it should be under our Mothers controule  
They came to this Land & he sought out a place  
That Mother should have a Dwelling in peace

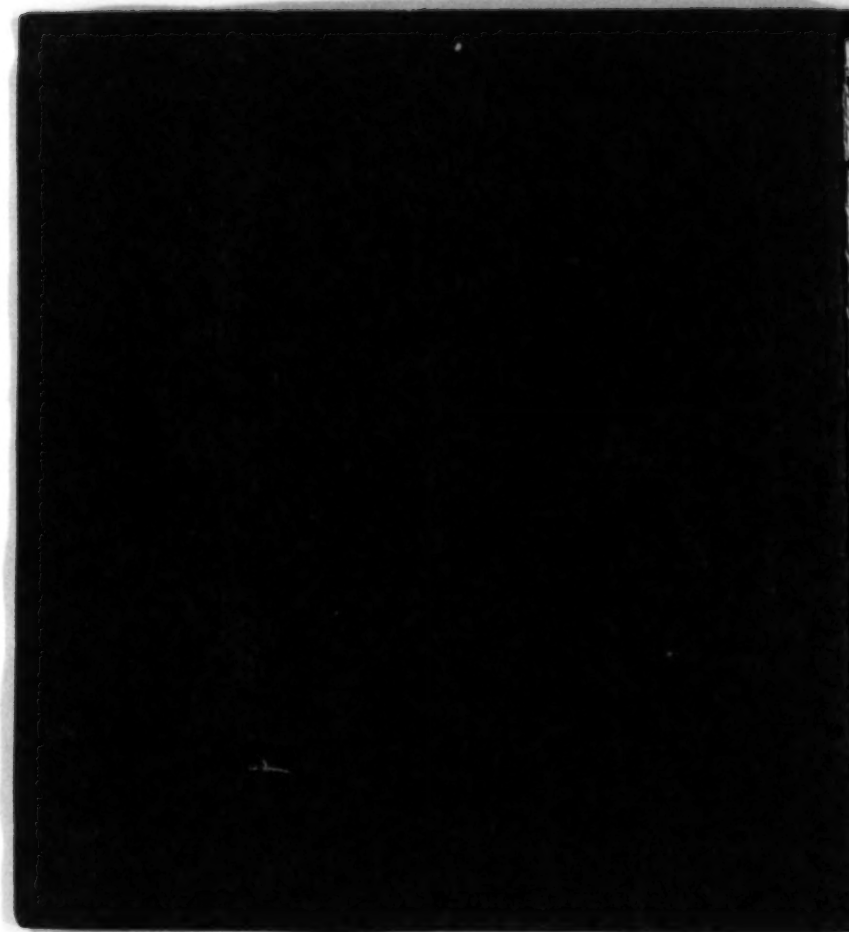
38 Was swift as an eagle our Mother to mine  
And unto his Elders was loving and kind  
He travel'd in union & Deep Charity  
His Soul it was filled with Simplicity

39 True he was a Pillar a Father indeed  
He clothed the naked the hungry Did feed  
His heart it was filled with love and great grace  
He supported the Church in the Wilderness

40 With Love to the Gospel he gave up his Soul  
And his labour was for the good of the whole  
He loved the Brethren and Sisters always  
The Gospel he kept to the end of his Days









## Goffel Leaven

- 1 In Zion God has placed his name  
A sure foundation laid  
And Christ who for this purpose came  
Our saving leaven has made
- 2 Through Christ of leaven we partake  
Now in this Goffel day  
Eunuchs & Virgins it doth make  
Of all that will obey
- 3 This work is not performed by art  
But by the power of God  
Placing this leaven in the Heart  
By his reign trying word
- 4 In Honest hearts it doth remain  
And there doth work & swell  
Until the Enmity is slain  
That in the Heart doth dwell

- 5 This precious gift that christ hath <sup>given</sup>  
Learns us that he doth mean  
By his true Gospels blessed leaven  
To make his Eunuchs clean
- 6 Eunuchs & Virgins realize  
Their treasure to be one  
And as they seek a heavenly prize  
They all in union run
- 7 This union wrought by Gospels leaven  
Is not defiled by sin  
Eunuchs & Virgins bound for heaven  
Do keep their union clean
- 8 God is impartial to each one  
Who wisdoms path do tread  
The twain he, s joined in christ his son  
Our everlasting head



9 The power of evil strives in vain  
To break this chrift-like band  
As long as God & Chrift remain  
This union firm will stand

10 And in this union we may plead  
For that refreshing grace  
Well treasured in our heavenly lead  
Whose love our souls embrace

11 Eunuchs & Virgins loath the food  
That feed the Serpent kind  
The father of that crooked brood  
Gods power doth strongly bind

12 ~~Glory to God the Eunuchs say  
For Chrift that once was Man  
Among the Virgins do reply  
May we all with him reign~~

12 Glory to God the Eunuchs cry  
Who hath the Serpent baird  
Glory to God Virgins reply  
We are safe on Lions ground

13 Glory to God the Eunuchs cry  
For Christ that once was slain  
When the Virgins do reply  
May we all with him reign



The Goffell Trumpet

1 The Goffell trumpet sounded loud  
And I shake off every cloud  
This voice ran swiftly through the crowd  
To every true believer

2 The trumpet then did plainly say  
Shake off these lumps of lifeless clay  
A sinful Nature put away  
It is the old Deceiver

3 This sound was like a quivering rod  
Your hands to work your hearts to God  
And I shake off every log  
Glad tidings is proclaimed

And now we've got our cross to bear  
And serve the Lord in all our care  
Our hands to work our hearts to prayer  
That we may be reclaimed

3 Surrounding power did shine so bright  
It was to us a great Delight  
To serve the Lord both Day & night  
This is our only calling

A song of victory we did dance  
And other gifts on them advance  
Then fruit appeared on every branch  
For sacred truth is falling

4 This sounding trumpet shook the Earth  
And gave a lecture to its birth  
This filled our hearts with love & <sup>mirth</sup> merriment  
It was a joyfull hour

This resolution we did take  
A sinful Nature to forsake  
And then our Bodies God did shake  
By his angelic Power

at 5 Then we did find a great increase  
When shakings spread from west to east  
This was to all a joyful feast

In union with each other

The power of God came from on high  
As swift as lightning it did fly

Then peace & union was the cry  
And loving one another

at 6 Such loving faces then was seen  
It was a very pleasant scene

We felt as if transported been

The kingdom will be ours

The Heavenly winds began to blow

And love & union then did flow

It was like a garden in the blow

With all its fragrant flowers



7 Such solemn words of God Pass'd thro  
Its testimony was so true  
That we could bid this world adieu  
With all its vain temptations  
By testimony we were taught  
That every word & deed & thought  
Must in obedience thus be brought  
To find complete relation

## Union

- 1 Come lovely union be our guard  
Thou favorite of our blessed Lord  
Under thy banner we will lift  
For union doth discord resist
- 2 If discord hath our faces marred  
This Godlike friend does stand prepared  
To turn our features back again  
For union can't agree with sin
- 3 It is of such a loving turn  
It will not let our anger burn  
But calls on us our lives to mend  
For union never will contend
- 4 Contention it doth easily move  
And settles matters all in love  
If we attend unto its law  
For union never picks a flaw

5 This gift is worthy of our love  
And every soul that does it prove  
Will find a helper in their race  
For union is replete with grace

6 With love it does adorn the mind  
And leaves contention all behind  
Brethren & Sisters we, all agree  
For union makes its lovers free

7 But if at all we step aside  
Then quick our feet begin to slide  
And now we can't regain our trace  
Till union comes with pardoning grace

8 Then sure it does our souls behave  
To labour for Gods blessed love  
To guide our feet that we dont stray  
Nor union never grieve away



9 For reparation we can't bear  
Like a pierce lion it doth tear  
And rends the soul with heart-felt grief  
Till union comes to bring relief

10 Its blessed name now we advance  
It goes forth with us in the dance  
To make our offerings to the Lord  
Here union does vast help afford

11 Sure tis a pleasing welcome guest  
Then let us Earnestly request  
Of him that call'd us by his love  
Our union we may well improve

12 It will make all our features bright  
And fill our souls with great delight  
It teaches us that we must pray  
For union in this narrow way

13 It is a part of richest prize  
An utter stranger unto vice  
And well we may its name record  
For union joins us to the Lord

14 'Tis a true Hair of Paradise  
The place from whence it took its rise  
In this blest road we must go strait  
For union leads within the gate

15 It leads to realms of love & peace  
To mountains where it will increase  
There we may rest & sing away  
The union of the Glorious Day

16 O gracious Lord do help I pray  
That I dont miss this blest way  
That when this body turns to Earth  
In union I may join the mirth





## Father Eleazers Funeral Hymn

- 1 Come Brethren kind<sup>d</sup> Sisters Dear  
Let's all unite as one bear  
And learn the cross of Christ to  
Untill our work is done
- 2 Remember how our Father bore  
And gloried in the cross  
And counted all things here below  
But vanity & drass
- 3 A man of sorrow he has been  
With grief acquainted well  
To our curse the power of sin  
His sufferings none can tell
- 4 For when our Mother said again  
With eyes supplic'd with tears  
No man has ever afflicted been  
As this poor young man has
- 5 His lovely hands extended were  
Submissively reply'd  
Oh, let me suffer let me bare  
Let me be Crucified
- 6 O willing sacrifice I'd be  
For any one of you  
Who love to follow Christ with me  
And bid the flesh adieu
- 7 Submissive words our Father soft  
To many to relate  
How oft he said he fear'd not death<sup>h</sup>  
The thoughts of it, was sweet

- 8 And now our Fathers work is done  
His soul to Heaven flies  
To be at one with Christ the Son  
And share the gopel prize
- 9 And now his victoies we shall sing  
With gratitude of soul  
His tender care to us did bring  
Sweet comfort to us all
- 10 O how the Lion and the Lamb  
Both in his soul did reign  
When on mount Zion he did stand  
The gopel to maintain
- 11 When all the powers of Earth & hell  
Combined against us here  
To overspread us with their veil  
And sink us in distress
- 12 Our Father like a Lion stood  
And fought the battle well  
And sterned the dragons raging  
That we with Christ might dwell
- 13 Farewell dear Father in the Lord  
We cant forget thy ways  
But we will keep thy precious word  
To thy eternal praise on Earth
- 14 That when we've done with time  
We may be still thy flock  
And find a resurrection birth  
Thell youncee on the rock

| Privilege | Name                       | When born                   | Age<br>1 Jan'y 1836 | When<br>united             | Length of<br>privilege<br>1 Jan'y 1836 | Family |
|-----------|----------------------------|-----------------------------|---------------------|----------------------------|----------------------------------------|--------|
| 1         | Richard Bushnell           | Nov <sup>r</sup> 19 - 1791  | 44 - 1 - 13         | July 15 - 1813             | 22 - 5 - 17                            | 1      |
| 2         | Proctor Sampson            | Dec <sup>r</sup> 23 - 1772  | 63 - 0 - 9          | Feb <sup>r</sup> 10 - 1814 | 21 - 10 - 22                           | 2      |
| 3         | Ransom Smith               | Feb <sup>r</sup> 5 - 1795   | 40 - 10 - 27        | July 10 - 1816             | 19 - 5 - 22                            | 3      |
| 4         | Jesse Lewis                | Oct <sup>r</sup> 20 - 1798  | 37 - 2 - 12         | Oct <sup>r</sup> 6 - 1817  | 18 - 2 - 26                            | 4      |
| 5         | Charles Bushnell           | Apr <sup>l</sup> 14 - 1785  | 50 - 8 - 18         | Oct <sup>r</sup> 26 - 1817 | 18 - 2 - 6                             | 5      |
| 6         | Fred <sup>k</sup> Crossman | Dec <sup>r</sup> 15 - 1762  | 73 - 0 - 17         | July 7 - 1818              | 17 - 5 - 25                            | 9      |
| 7         | Rufus Crossman             | Aug <sup>st</sup> 15 - 1798 | 37 - 4 - 17         | Sep <sup>t</sup> 26 - 1818 | 17 - 3 - 6                             | 8      |
| 8         | James Taylor               | Nov <sup>r</sup> 30 - 1800  | 35 - 1 - 2          | March 15 - 1820            | 15 - 9 - 17                            | 6      |
| 9         | Oliver Gates               | June 18 - 1785              | 50 - 6 - 14         | July 29 - 1821             | 14 - 5 - 3                             | 7      |
| 10        | Caleb Andrews              | April 19 - 1804             | 31 - 8 - 13         | June 11 - 1825             | 10 - 6 - 21                            | 10     |
| 11        | Dan <sup>l</sup> Sizer     | July 30 - 1804              | 31 - 5 - 2          | July 18 - 1827             | 8 - 5 - 14                             | 11     |
| 12        | Clawson Middleton          | Sep <sup>t</sup> 19 - 1803  | 32 - 3 - 13         | Sep <sup>t</sup> 7 - 1827  | 8 - 3 - 25                             | 12     |
| 13        | Abel Knight                | Aug <sup>st</sup> 24 - 1783 | 52 - 4 - 8          | Sep <sup>t</sup> 27 - 1827 | 8 - 3 - 5                              | 19     |
| 14        | John Dodgson               | March 10 - 1781             | 54 - 9 - 22         | Oct <sup>r</sup> 14 - 1827 | 8 - 2 - 18                             | 13     |
| 15        | George Wickersham          | Sep <sup>t</sup> 10 - 1811  | 24 - 3 - 22         | Dec <sup>r</sup> 19 - 1827 | 8 - 0 - 13                             | 14     |
| 16        | John Shaw                  | March 13 - 1793             | 42 - 9 - 19         | April 28 - 1828            | 7 - 8 - 4                              | 15     |
| 17        | Nelson Banks               | Jan'y 5 - 1800              | 35 - 11 - 27        | May 16 - 1828              | 7 - 7 - 16                             | 6      |



| Privilege | Name.                 | When born.    | Age<br>1 Jan'y 1836 | When<br>united. | Length of<br>privilege<br>1 Jan'y 1836 | Years. |
|-----------|-----------------------|---------------|---------------------|-----------------|----------------------------------------|--------|
| 2         | Lorina Salisbury      | Sept 19-1798  | 37-3-13             | April 1809      | 26-8-0                                 | 1      |
| 3         | Anna Crossman         | May 7-1794    | 41-7-25             | Oct 15-1817     | 18-2-17                                | 7      |
| 1         | Mary Ann Hodgson      | Apr 5-1798    | 37-8-27             | Sept 4-1806     | 29-3-28                                | 23     |
| 4         | Patty Bushnell        | Oct 6-1781    | 54-2-26             | Nov 1-1817      | 18-2-0                                 | 11     |
| 5         | Sally Bushnell        | Oct 16-1796   | 39-2-16             | Feb 14-1818     | 17-10-18                               | 2      |
| 6         | Abigail Crossman      | Nov 9-1807    | 28-1-23             | Oct 15-1818     | 17-2-17                                | 5      |
| 7         | Hannah Brient         | Aug 26-1785   | 50-4-6              | July 11-1819    | 16-5-21                                | 22     |
| 8         | Betty Taylor          | Jan'y 11-1802 | 33-11-21            | Feb 12-1820     | 15-10-20                               | 3      |
| 9         | Anna Gates            | Aug 14-1791   | 44-4-18             | July 29-1821    | 14-5-3                                 | 4      |
| 10        | Phebe Reed            | July 20-1806  | 29-5-12             | June 10-1823    | 12-6-22                                | 6      |
| 11        | Mary Hazard           | Nov 11-1811   | 24-1-21             | July 5-1824     | 11-5-27                                | 8      |
| 12        | Diana Hazard          | Aug 31-1805   | 30-4-1              | Sept 9-1824     | 11-3-23                                | 9      |
| 13        | M. Antoinette Dodette | Sept 8-1810   | 25-3-24             | Nov 14-1824     | 11-1-18                                | 10     |
| 14        | Betsy Garry           | Feb 5-1809    | 26-10-27            | Dec 14-1825     | 10-0-18                                | 13     |
| 15        | Mary Dixon            | July 12-1813  | 22-5-20             | Sept 17-1826    | 9-3-15                                 | 12     |
| 16        | Deborah Hodgson       | Feb 24-1778   | 57-10-8             | Dec 1-1827      | 8-1-0                                  | 14     |
| 17        | Jane Knight           | Nov 14-1806   | 29-1-18             | June 6-1828     | 7-6-26                                 | 16     |

|    |                              |              |          |              |        |    |
|----|------------------------------|--------------|----------|--------------|--------|----|
| 18 | Sarah A Standish             | June 1-1809  | 26-7-0   | Feb 24-1829  | 6-10-8 | 15 |
| 19 | Maria Buck                   | Jan 7-1805   | 30-11-25 | Nov 5-1829   | 6-1-27 | 17 |
| 20 | Armedia Sherman              | Feb 7-1816   | 19-10-25 | Jan 27-1831  | 4-11-5 | 18 |
| 21 | Phoebe Van Houten            | Dec 19-1817  | 18-0-13  | May 4-1831   | 4-7-28 | 19 |
| 22 | Cath <sup>n</sup> Van Houten | Dec 19-1817  | 18-0-13  | May 6-1831   | 4-7-26 | 20 |
| 23 | Ann Goodwin                  | May 9-1797   | 38-7-23  | Dec 14-1833  | 2-0-18 | 21 |
| 24 | Nancy Wilson                 | Sept 11-1818 | 17-3-21  | Oct 25-1828  | 7-2-7  | 26 |
| 25 | Ann Maria Finley             | May 8-1818   | 17-7-24  | June 15-1835 | 0-6-17 | 24 |
| 26 | Elizabeth Rouse              | Aug 4-1824   | 11-4-28  | June 26-1835 | 0-6-6  | 25 |

26 9 4



|    |                      |              |         |              |        |    |
|----|----------------------|--------------|---------|--------------|--------|----|
| 18 | Charles Sizer        | Nov 20-1810  | 25-1-12 | Oct 3-1828   | 7-2-29 | 17 |
| 19 | Abraham Ward         | March 9-1806 | 29-9-23 | June 13-1829 | 6-6-19 | 18 |
| 20 | John Wood            | Sept 1-1778  | 57-4-0  | Apr 17-1830  | 5-8-15 | 20 |
| 21 | Frederick Evans      | June 9-1808  | 27-6-23 | June 13-1830 | 5-6-19 | 21 |
| 22 | Elisha Blakeman      | July 13-1788 | 47-5-19 | July 5-1830  | 5-5-27 | 25 |
| 23 | James Goodwin        | Nov 28-1783  | 52-1-4  | Dec 14-1833  | 2-0-18 | 22 |
| 24 | Saml Sweet           | May 31-1793  | 42-7-1  | Dec 19-1833  | 2-0-13 | 23 |
| 25 | Daniel Fraser        | May 1-1804   | 31-8-0  | June 12-1834 | 1-6-20 | 24 |
| 26 | Antone Robere        | Apr 15-1817  | 18-8-17 | Apr 5-1835   | 0-8-27 | 26 |
| 27 | Luke Ely             | Oct 8-1810   | 25-2-24 | Apr 12-1835  | 0-8-20 | 27 |
| 28 | David Tabar          | Dec 5-1798   | 37-0-27 | May 29-1835  | 0-7-3  | 28 |
| 29 | Sidney Andrews       | Oct 28-1811  | 24-2-4  | May 31-1835  | 0-7-1  | 29 |
| 30 | William Gildersleeve | Oct 15-1813  | 22-2-17 | June 21-1835 | 0-6-11 | 30 |
| 31 | Isaiah Denny         | Sept 15-1814 | 21-3-17 | June 28-1835 | 0-6-4  | 31 |
| 32 | William Finley       | Aug 8-1820   | 15-4-24 | Nov 28-1835  | 0-1-4  | 32 |

32 5 7



Ages &c. of the former Ministry —

E. Ebenezer Bishop, Born October 13<sup>th</sup> 1765. — In  
Stanford — Fairfield Co. Conn. —

Went to live with the ministry

Deceased October 9<sup>th</sup> 1849 — aged 81 lacking 14 days —

He went into the ministry December 16<sup>th</sup> 1805

Went to the North house July 14<sup>th</sup> 1807 — and returned  
into the ministry February 15<sup>th</sup> 1821

E. Ruth (or Polly) London Born Aug<sup>r</sup> 3<sup>rd</sup> 1775.

In New York city. — went to live with  
the ministry December 1<sup>st</sup> 1804

Deceased May 30<sup>th</sup> 1850 — aged 74-9-27 —

She went to the North house May 1<sup>st</sup> 1800 — &  
returned to the Chh — January 2<sup>nd</sup> 1802 —

E. Rufus Bishop Born July 18<sup>th</sup> 1784 — went into  
the ministry Feb<sup>y</sup> 15<sup>th</sup> 1821 —

Deceased August 2<sup>nd</sup> 1852 — aged 78 years 15 days

E. Asenath Clark Born January 15<sup>th</sup> 1760 —

Went into the ministry February 15<sup>th</sup> 1821 —

resigned Dec<sup>r</sup> 25<sup>th</sup> 1856 —

Deceased December 10<sup>th</sup> 1857 — aged 77-11-15

Pr. Daniel — Agreeable to your request I have made  
the above statement — hope it is right —

Receives herewith my increasing love & good wishes  
I wish you "a happy Xmas & New Year" — &c

Isaac B. G.

In this about the big  
note of Aug. 27 1815 taken  
and my pretty about R M,  
B. Y. I B. going to Wash  
So day took them here

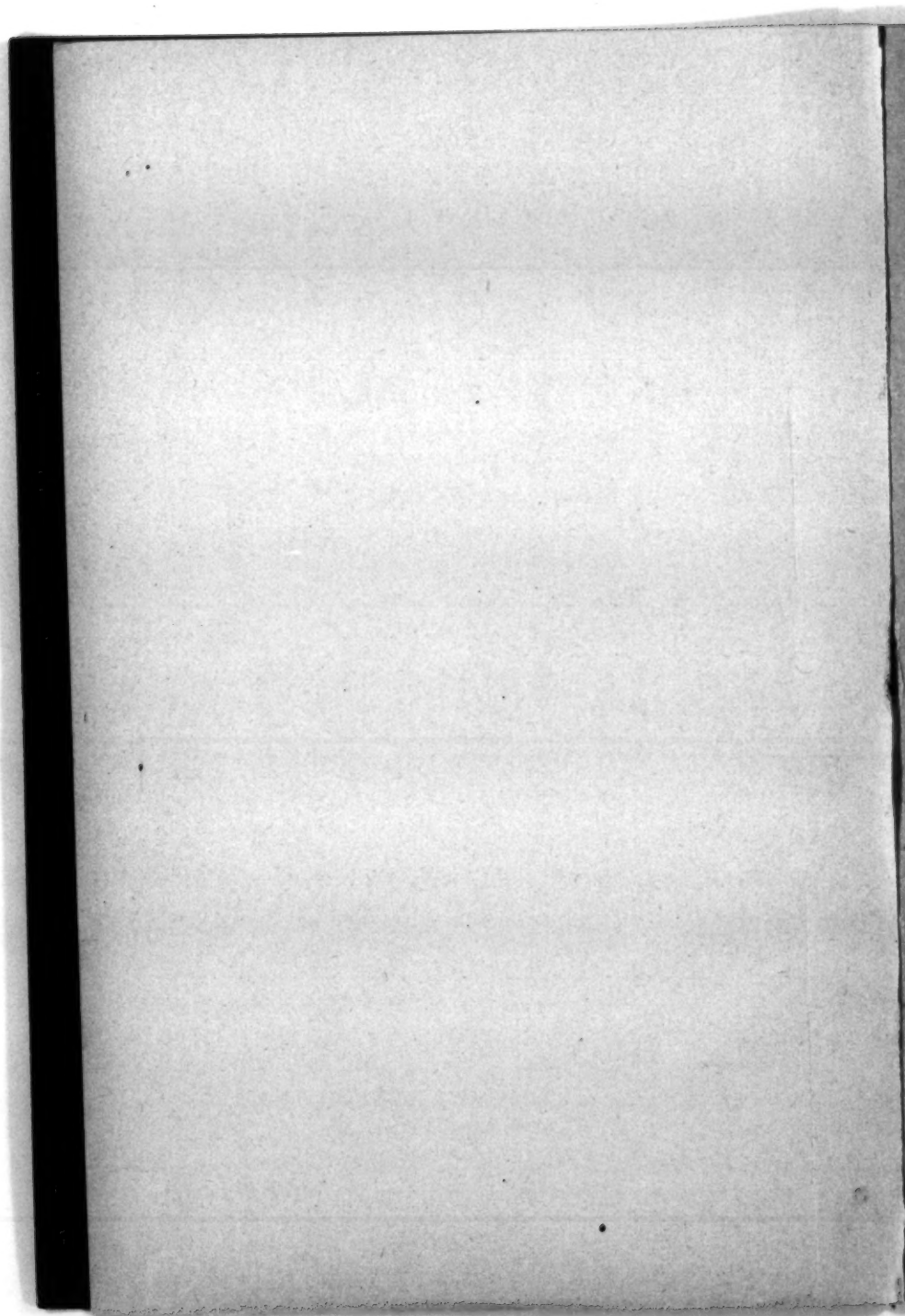
out of 95



PLATE XII

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# METABOLISM.

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[FOR THE MEDICAL PROFESSION.]

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## PART XII.

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NEW YORK: 48, VESEY STREET.

PARIS: 5, RUE DE LA PAIX.

LONDON:

JAS. I. FELLOWS, 56, HOLBORN VIADUCT, E.C.

1893.

*To the Medical Gentlemen who have honoured me with the Reports and Testimonials which so greatly enhance the value of my publications, and to whom the works are respectfully dedicated, I tender the most cordial thanks, with the assurance that the contributions shall be used in such manner only as is consistent with the ethics of the Profession.*

JAMES I. FELLOWS.

LONDON, 1893.



Enough of the story about  
about James Hunt & Charles  
Hampton & John Longbroth  
is told in the story of C. D. W.  
unless there is better told & I  
had better look

These pages are from 1815 &  
upwards some of it about  
R. Me going to H. W. to meet  
Mr. Lawdicator with  
Er B. G. Y.

There are pages here taken out  
of I. G. about Can volume A  
5 R Brown play etc

These two up pages are what  
I had left over of this 6<sup>32</sup>  
after I sent after I sent  
Mons. Lizzie Wright the  
first journey of the Buser  
people from busso (in 1812)  
to Union Village

Now June 1900 I have not  
the time to examine & re-  
page it



## ELDER WILCOX AT LOCAL HOSPITAL

**Head of Church Family of Shakers at Enfield Suffering From an Attack of Rheumatism—Is Almost 91 Years of Age—Brief Sketch of His Career.**

Elder George Wilcox of the church family of Enfield Shakers, is in the Springfield Hospital, suffering from an attack of rheumatism. His condition is improving, however, and both he and his associates in the Shaker community are confident that he will soon recover his old-time vigor, and will be able to resume his duties as elder and general business manager of the Shaker colony.

However, his great age, for he will be 91 years old on the 14th of next March, tells against him, and, as he has led a very strenuous life all his days and has been at the hospital once before through illness, he is evidently reaching the time when he will have to turn over to others the large responsibilities of the management of the Enfield community, and it would not be at all strange if the old man did not long survive. Nevertheless, he is very cheerful, and acts as if he thought he were good to live out a century. While the Shakers are not in a position to take care of him at their own home, they are very attentive in looking after his needs at the hospital and visit him almost every day.

Undoubtedly, Elder George Wilcox is the best known locally of any of the Enfield Shakers, and, as he has frequently driven about the city in the old business wagon belonging to the Shaker farm, his figure has become very familiar.

He was born at Foster, R. I., on March 14, 1819. His father and mother, with a family of five sons and one daughter, joined the Shakers at Enfield in 1827. Both parents lived and died with the Shakers, the father in 1836 and the mother in 1877.

He has been assistant elder and elder since 1844—first being assistant to Elder Asa Tiffany, whom he succeeded on the retirement of the latter in 1851. This important position he has since continued successfully to fill, having supervision of over 1000 acres of land belonging to the Church family.

He is a most genial and courteous gentleman, and a most interesting conversationalist, full of reminiscences of the early days of the Shakers and of the old patriarchs of the sect, most of whom have died.